

# **"ISINI NENKCUBEKO KWIINCWADI ZEDRAMA ZESIXHOSA"**

**NGU**

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DISEMBA 2002

## **ISIQINISEKISO**

Mna, usayine apha, ndiqinisekisa ukuba okuqulathwe kulo msebenzi umiselweyo ngumsebenzi wam ongalinganiswa kwaye andizanga ndawunikezela kwaphela ngokupheleleyo okanye isahlulo sawo kuyo nayiphi na iYunivesithi ngenjongo yokufumana isidanga.



## **ABSTRACT**

This study examines gender relations in four Xhosa drama books. It aims at establishing the influence of culture on gender representations of female and male characters. Culture is observed in the context of patriarchy, which influences the way men and women are portrayed in the dramas. Men and women in the dramas are portrayed as cultural stereotypes. They behave in similar and predictable ways. These characters illustrate a moralistic theme thus conveying a patriarchal message.

In this study, culture is viewed as too comprehensive, a concept to be forced into definition that will be acceptable to everyone. Culture can be used to refer to a general process of intellectual, spiritual and aesthetic development. It might be to suggest a particular way of life, whether of people, a period or a group. Storey (1993 : 20) "Culture" embraces everything, which contributes to the survival of man. According to Payne (1997 : 190) "gender" refers to the ensemble of cultural forms, meanings, and values conventionally associated with women and men.

The thesis is arranged as follows:

Chapter 1 introduces the aim, the scope, the theories and the methods of the study.

Chapter 2 deals with the development of plot within episodes in the four dramas. A critical evaluation of the dramas is undertaken.

Chapter 3 deals with a man and a woman as character in Xhosa drama under a study. A detailed analysis of the main male and female character in each drama is undertaken. Furthermore, a critical summary of how the male and female character has been portrayed in the dramas is presented.

Chapter 4 presents depiction of Xhosa culture in the Xhosa dramas. From each drama, certain selected aspects of culture are explored and an investigation of the portrayal of these aspects is undertaken.

Chapter 5 summarizes the findings of the study.



## OPSOMMING

Die studie ondersoek die verhoudings tussen geslagte in vier Xhosa drama boeke. Die doel is om die invloed wat kultuur op die manlik en vroulike karakters teenwoordig, vas te stel. Kultuur word waargeneem in die konteks van patriargisme, wat die manier waarop mans en vrouens in die drama uitgebeeld word, beïnvloed. Mans en vrouens word in die dramas as kulturele stereotipes uitgebeeld. Hulle tree op dieselfde en voorspelbare maniere op. Die karakters illustreer 'n moralistiese tema en dra sodoende 'n patriargale boodskap oor.

In die studie, word kultuur as te omvattend beskou, 'n konsep wat aanvaar word deur almal. Kultuur kan gebruik word om na 'n algemene ontwikkelingsproses wat intellektueel, spiritueel en esteties is te verwys. Dit mag wees om 'n sekere soort leefwyse uit te beeld, hetsy van mense, 'n periode of 'n groep. Storey (1993:20) beskryf "kultuur" as alles wat tot die oorlewing van die mens bydra. Volgens Payne (1997:190) verwys "geslag" na die samestelling van kulturele vorms, menings en waardes wat konvensioneel met mans en vrouens geassosieer word.

Die tesis is as volg uiteengesit:

Hoofstuk 1 stel die doel, die omvang, die teorie en metodes van die studie voor.

Hoofstuk 2 handel oor die ontwikkeling van die komplot binne episodes van die vier dramas. 'n Kritieke evaluasie van die dramas word gedoen.

Hoofstuk 3 handel oor die karakters van 'n man en 'n vrou in die Xhosa dramas. 'n Gedetailleerde ontleding van die dominante manlike en vroulike karakters van elke drama word gedoen. 'n Kritiese opsomming van hoe die manlike en vroulike karakters uitgebeeld word, word ook gedoen.

Hoofstuk 4 stel die tipiese uitbeelding van die Xhosa kultuur in die Xhosa dramas voor. Vanuit elke drama word sekere selektiewe aspekte van kultuur ondersoek en 'n inspeksie van die uitbeelding van die aspekte word gedoen.

Hoofstuk 5 bevat die bevindinge van die studie.



## ISISHWANKATHELO

Esi sifundo siphonononga, siqwalasele nzulu ubudlelwane besini kwiincwadi ezine zomdlalo weqonga wesiXhosa. Zijonge ekuvezeni ifuthe lenkcubeko ekumelweni kwabalinganiswa abakwimo yobukhomokazi neyobuduna. Inkubeko ijongwa iqwalaselwe kwihlabathi elilawulaw ngootata, eye loo nto izise ifuthe elingummangaliswo kwindlela amadoda kunye nabafazi abazotywa ngayo ebalini. Amadoda kunye nabafazi ebalini bazotywa yaba ngabalinganiswa abeneembono ezibethelweyo ezingqondweni malunga nenkcubeko. Banesimo esifanayo nendlela ecingekayo yokwenza izinto. Aba balinganiswa babonisa umxholo ondwazi oluncinane, olungaphangalelanga nolubuthathaka ekwahluleni okulungileyo kokungalunganga kwaye iye iphele loo nto ihambisa umyalezo wendoda.

Kwezi zifundo, inkubeko ibonwa njengento ebandakanya izinto ezininzi, igama elinokunyanzelwa ekuchazeni intsingiselo eya kuthi yamnkeleke kuye wonke ubani. Inkubeko isenokusetyenziswa ukubhekisa jikelele kwinkcubabuchopho kumphefumlo kunye nokuphuhlisa ubuhle. Isenokubonisa indlela ethile yobomi, nokuba yeyabantu, ixesha okanye iqela labantu. UStorey (1993:20) uthi “Inkcubeko” ibandakanya yonke into, eye ibe negalelo ekuphileni komntu. Ngokutsho kukaPayne (1997:190) “isini” sibhekisa ekujongweni kwiintlobo ngeentlobo zenkcubeko, iintsingiselo, nezimo eziye zinxulunyaniswa nabafazi kunye namadoda.

Le thesisi icwangcwiswe ngale ndlela:

Isahluko 1 siveza injongo, uludwe lwezinto ekuthethwa ngazo, iimbono kunye neendlela zokufunda.

Isahluko 2 singokuphuhliswa kwesakhiwo se-episodi kula mabali mane. Ukuhlalutywa-vavanyo lwala mabali luyenziwa.

Isahluko 3 sithetha ngendoda kunye nomfazi njengabalinganiswa kumabali esiXhosa phantsi kwesi sifundo. Uhlalutywo olunzulu lomlinganiswa ongutata nongumama kwibali ngalinye kuyaqhutyekwa ngalo. Ngaphaya koko, isishwankathelo esihlalutyayo sokuba umlinganiswa oyindoda nongumfazi bazotywe njani kule midlalo sikwafumaneka naso.

Isahluko sesine sifundisa sizoba inkcubeko kwimidlalo yesiXhosa ekhethiweyo. Kumdlalo ngamnye uhlobo oluthile lwenkcubeko luyaqwalwaselwa kwaye uphando ngokuboniswa kolu hlobo luyaqhuba.

Isahluko sesihlanu sona sishwankathela izinto ezithe zafunyanwa kwezi zifundo.



## AMAZWI OMBULELO

Okokuqala ndiyawabulela amaWethu, ooTolo Dlangamandla ngokundinika uGqirha. N. Satyo abe yinkokheli yam kwezi zifundo nolu phando. Ndiwabulela ngokungazenzisiyo kuwe Ntombazana ndini YASEMATHILENI NGOKUNDINYAMEZELA KUDE KUBE LAPHA, ANGA amawenu anganawe, akugcine, akusikelele. Ndingalibalanga ukwenza amazwi ombulelo kubo bonke abahlohli beziko lemfundo ephakamileyo yase Stellenbosch Dyunivesithi, ngakumbi kwiSEBE LEELWIMI ZAMA-AFRIKA (DEPARTMENT OF AFRICAN LANGUAGES) ngoba nabo babenegalelo lokuba ndide ndizokufika apha kule ndawo ndikuyo. Ndithi kuni ukwanda kwaliwa ngumthakathi.

Kwakhona mandingalibali ukubulela iDyunivesithi yaseRhodes ngokundivumela ndisebenzise elo ziko lemfundo xa bendisenza lo msebenzi kunye nothakazelelo lokufuna ukundinceda xa ndifuna uncedo. Ndingathanda ukungalibali ukubulela udade wethu onguNtomboxolo Malahla otshatele kwaMpinga eRini kwaNdziweni ifani ogama linguNolitha elasemzini wakhe, enkosi na kuwe Sibali. Kumntakwethu onguMonwabisi Malahla oseGugulethu eKapa, ebendiye ndifikele kuye xa ndityelele eStellenbosch Dyunivesithi nakuwe Mchenge ndiyalibulela igalelo lenu kunye noNozindzile inkosikazi yakho. Mnumzana M. Mntanga ndiyakubulela ngokundikhuthaza undibonise ukuba isekho imfuneko yokuba ndiqhubele phambili ngezifundo zam. Emveni kokuba ndiphumelele isidanga sam se-BA kwiDyunivesithi yaseBhayi (UPE) nguwe umntu owasusa “inkwethu” eyayisemehlweni ndisithi mna ngelam ndigqibile ukufunda, enkosi kakhulu ngaloo nkuthazo yakho.

Okokugqibela ndithi tshotsho ubekho Ntombindini yaseMajwarheni eyandizalayo, eyathi xa ndandifuna ukuphangela ndibona oontanga bam besenza njalo, wathi wena mandifunde. Izigqibo ezo kwakungelula ukuzilandela kuba ndandibona imeko yekhaya, kodwa kwathi ngoba ndandingafuni amazwi akho adliwe yimpuku, ndabona ukuba mandithobe iqulo. Wena uyinto yonke kum Mtika, Mazaleni. Wenze konke ukuba nakho khona ukuze ndiphumelele ebomini. Ndimbulele utata owasishiya sisafunda kumabanga aphantsi watshaba, ndiyakubulela Ntondini, ukuba wawungashiyanga loo “mathole” naloo “matakane”, ngengazanga wakwazi umama ukusikhapha kwicala lemfundo. Ndiswele imilomo eliwaka endingathi ndibonge ndibulele bonke aba bantu ngegalelo labo bezama ukundenza umntu.



# IZIQULATHO

## Iphepha

ABSTRACT .....	i
OPSOMMING.....	ii
ISISHWANKATHELO .....	iii
AMAZWI OMBULELO .....	v

## ISAPHLUKO 1: INTSHAYELELO

1.1 Injongo yalo msebenzi .....	1
1.2 Isicwangciso somsebenzi .....	1
1.3 Ukuhethwa kweencwadi zedrama.....	1
1.3.1 Imigangatho .....	1
1.4 Okufutshane ngembono yenkcubeko.....	2
1.4.1 Intshayelelo .....	2
1.4.2 Yintoni inkcubeko? .....	2
1.4.3 Ufundo ngenkcubeko .....	3
1.4.4 Inkcebeko Yoluntu (Popular culture) .....	4
1.4.5 Imeko yokuba yindoda okanye umfazi nendima yobuni .....	7
1.5 Okufutshane ngezifundo ngesini.....	10
1.6 Okufutshane ngedrama .....	11
1.6.1 Ukuchazwa kwamagama .....	11

## ISAPHLUKO 2: ISAKHIWO SEBALI

2.1 Injongo .....	13
2.2 Isakhiwo seballi.....	13
2.2.1 Ndixoleni (Mbovane, 1993) .....	13
2.2.2 Uhlalutyo lokwakhiwa kwebali .....	23
2.3 Uhlalutyo lwesakhiwo seballi .....	28
2.3.1 UThembisa noMakhaya (Mtywaku, 1992) .....	28
2.3.2 Uhlalutyo lwesakhiwo seballi.....	33
2.3.3 Bhut' Lizo Ndixolele (Ndabeni & Ntloko, 1979).....	38
2.4 Umxholo.....	59
2.4.1 Ndixoleni (Mbovane, 1993) .....	59
2.4.2 UThembisa noMakhaya (Mtywaku, 1992) .....	64
2.4.3 Bhut' Lizo Ndixolele (Ndabeni & Ntloko, 1979).....	70

2.4.4	UMkhonto kaTshiwo (Ngani, 1972) .....	74
2.5	Ukuhlolwa novavanyo lwemidlalo yeqonga.....	81
2.5.1	Ukutholekiswa kwemidlalo yeencwadi ezine .....	81
2.5.2	Imixholo.....	86
2.5.3	Ukuvavanywa kwemidlalo yeqonga .....	87

### **ISAHLUKO 3: UMFAZI NJENGOMLINGANISWA KWIMIDLALO YESIXHOSA**

3.1	linjongo zalo msebenzi .....	89
3.1.1	Abalinganiswa abangabafazi kuNdixoleni .....	89
3.1.2	Abalinganiswa abangabafazi ku-uThembisa noMakhaya.....	100
3.1.3	Abalinganiswa abangabafazi kuBhut' Lizo Ndixolele.....	109
3.1.4	Abalinganiswa abangabafazi kuMkhonto Ka Tshiwo .....	116
3.1.5	Isiphetho.....	133

### **ISAHLUKO 4: UKUBONISWA KWENKCUBEKO KUMDLALO**

4.1	linjongo zalo mesebenzi .....	135
4.2	Inkcubeko eboniswe kuNdixoleleni yintoni inkcubeko?.....	135
4.3	Inkcubeko ebonakaliswe ku-uThembisa noMakhaya.....	141
4.4	Inkcubeko ebonakaliswe kuBhut' Lizo Ndixolele.....	146
4.5	Inkcubeko ebonakaliswe ku-uMkhonto ka Tshiwo .....	149
4.6	Ukuboniswa kwamasiko nezithethe kwezi ncwadi zomdlalo weqonga .....	154

### **ISAHLUKO 5: ISIPHELO**

5.1	Injongo .....	159
5.2	Umfazi njengomlinganiswa .....	159
5.2.1	Umfazi njengomlinganiswa kuNdixoleni .....	159
5.2.2	Umfazi njengomlinganiswa ku-uThembisa noMakhaya.....	160
5.2.3	Umfazi njengomlinganiswa kuBhut' Lizo Ndixolele .....	160
5.2.4	Umfazi njengomlinganiswa ku-uMkhonto kaTshiwo .....	162
5.3	Indlela abafazi abazotywe ngayo kwidrama yesiXhosa .....	162
5.4	Uhlalutyo lwabalinganiswa abangabafazi .....	163

IBHIBLIYOGRAFI .....	165
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# ISAHLUKO 1

## INTSHAYELELO

### 1.1 INJONGO YALO MSEBENZI

Ezona njongo zam kulo msebenzi kukuphonononga indlela abazotywe ngayo abalinganiswa abangabafazi kwanabangama. Doda kwanefuthe lwesini nenkcubeko eku zotyweni kwabo. Konke oku kwenziwa ngokuthi kuhlolwe iincwadi ezine zedrama yesiXhosa. Siqhubele phambili isifundo ngokuba kuphendliwe unobanyelo wokuba ezi ndidi zabalinganiswa zizotywe ngohlobo ezizotywe ngalo. Ingaba inkcubeko nezimbo ziboniswe njani kwezi ncwadi zesiXhosa.

### 1.2 ISICWANGCISO SOMSEBENZI

Lo msebenzi unezahluko ezihlanu. Kwisahluko sokuqala iinjongo zomsebenzi nophando zixeliwe ngokunzulu. Kulapho sifumana iingongoma esinokuchankatha phezu kwazo xa sisenza lo msebenzi. Kwisahluko sesibini kulapho sifumana isakhiwo sebali elililo xa lithe labhalwa ngendlela eyiyo. Esi sakhiwo sebali siza kujongwa kuzo zone iincwadi ezihlolwa kwesi sifundo.

Sona isahluko sesithathu sijonge umfazi njengomlinganiswa kwidrama. Kwanezizathu ezibangela ukuba abalinganiswa abangabafazi bazotywe ngohlobo abazotywe ngalo ngababhali. Okwesine, esi sifundo siza kuqwalasela indlela inkcubeko ebonakaliswe ngayo kwiincwadi zethu ezine zedrama.

### 1.3 UKUKHETHWA KWEENCWADI ZEDRAMA

#### 1.3.1 Imigangatho

Xa bendikhethe iincwadi zedrama ndiye ndanomdla wokuba abalinganiswa abangabafazi ingaba bazotywe ngokufanayo kwiincwadi ezazibhalwe kudala xa bethlekiswa nezo zibhalwe kutsha nje. Kwezo zibhalwe mandulo mpela ezifana *no-UMKonto Katshiwo ngokubhalwa nguNganie*, azifani ncam nezo zibhalwe mva nje, ezinjengo *UThembisa noMakhaya* ombhali wakhe inguMtywaku. Kwincwadi yethu engu-*Umkhonto Katshiwo*



umlinganiswa ongumfazi akadlali ndima eyiyo kwidrama. Ku *Bhut' Lizo Ndixolele* naku *Ndixoleleni* badlala indima abalinganiswa kodwa bacinezelekile. Ku *uThembisa noMakhaya* mna andiboni ngcinezelo, yaye badlala indima ephambili kwezinye iziganeko zomdlalo.

## 1.4 OKUFUTSHANE NGEMBONO YENKCUBEKO

### 1.4.1 Intshayelelo

Lo msebenzi uqwalasela indlela iingcali eziyibona ngayo inkcubeko phantsi kweengongoma ezahlukeneyo. Ndiza kuphinda ndiqwalasele ukuba ezi ngcali zahluka phi kwiindlela eziyibona ngayo inkcubeko kwakhona ziphinde zingqinelane phi kulo msebenzi, ndiphinde kwakhona ndinike ezimvo zam kulo msebenzi.

### 1.4.2 Yintoni inkcubeko?

Xa ndicombulula lo msebenzi, siza kujonga kwindlela neenkcazelo ezahlukeneyo zeli gama *inkcubeko* ezivela kwiingcali ngeengcali, ethi inkcazelo yazo yeli gama linye ithande ukwahluka kodwa izalane apha naphaya. Ngokutsho kukuPidning (1979) njengoko ecatshulwa ngu Ayisi (1979:1) inkcubeko yabantu isenokuchazwa njengendibaniso nengqokelela yezinto kunye nokuchubeka kwengqondo apho ziye zanelise izinto zabo zokuphila neemfuneko zokuhlala ezithi ziziqhelanise nale ndawo zikuyo. UAYisi (1979:1) uxoxa athi, inkcubeko yinto ekunzima ukuyichaza ethi ibandakanye ulwazi, inkolo, umsebenzi wezandla, umthetho, izimo, izithethe, kunye nazo zonke ezinye esinako ukuzenza kunye nemikhwa yomntu njengelungu loluntu. UAYisi (1979) bayadibana noPayne ngezimvo (1997:1) xa yena eyibona inkcubeko le njengento eyenziwe zizinto ezininzi ezibunxulumana eziye zibandakanye ulwazi, inkolo, umsebenzi wezandla, izimo, izithethe nayo nayiphi na into esinokuyenza nemikhwa yethu esithi sibe nayo njengamalungu oluntu.

UGuerin (1999:239) uhlabela mgama athethe efakela esithi kunzima ukulichaza eli gama kuba lichazwa ngeendlela ngeendlela ziingcali. Ndiyazivuma ezi ngcali kwezi mbono zazo kuba inkcubeko njengoko sihlala kwilizwe elineentlanga ezininzi isenokuthetha enye into kolunye uhlanga, isenokungafani eyolunye uhlanga neyolunye. Lo kaBrooker (1999:54) uxoxa athi inkcubeko ngoko ke mayifundwe njengoko imiliselwe eluhlangeni kwaye



njengoko nalo olo hlanga luyinto enye. Mna ndibona uhlanga nohlanga lunenkcubeko yalo. UBrooker (1999:56) uqhubela phambili athi, inkcubeko ngoko ke ichazwe ngokuzalanayo nembali yohlanga, ngokokwakudala kwakhona ngokokuba ubani achase omnye. UBrooker (1999:57) ungena nzulu ngokuxhasa ezinye iingcali xa ecaphula uRaymond Williams kumsebenzi wakhe kumaziko emfundo ephakamileyo kwizifundo Zoluntu ngenkcubeko, apho axoxa athi inkcubeko xa iyonke yindlela yobomi yabantu abahleli kunye okanye isizwe esinye. Ndiyangqinelana noThompson (1961) njengoko ecatsulwa nguBrooker (1999:58) xa ephendula uWilliams ngokuthi agatye imbono apho aveza enye indlela yokuchazwa kwenkcubeko kungeyiyo indlela yobomi koko yindlela yokuzabalaza.

UAYisi (1971:2) uyakholelwa ekubeni inkcubeko yamnkelela iwolele ezandleni yonke into enegalelo ekuphileni komntu, loo nto ayizukubandakanya izinto zendalo koko nezinto zentlalo ngokunjalo. Kwakhona, uAyisi ucebisa ukuba inkcubeko ibandakanya indlela ubani aye abe nobudlelwane, aziphathe ngayo phakathi kwabantu, yindlela izinto esizenza ngayo. U-Ayisi uyibona inkcubeko yendawo njengento yemveli, ithethe ukuthi izimele yaye ayiqhelekanga kwezinye izizwe, kodwa ke ayiphelelwa ngenxa yomtshato wayo nesizwe sayo. Eli gama lisenokubhekisa kwizinto ezininzi, kwaye le nkcubeko iyohluka kwelinye iqela ukuya kwelinye.

### 1.4.3 Ufundo ngenkcubeko

#### Yintoni ufundo ngenkcubeko?

Xa ndicombulula le ngxoxo, siza kujonga kwiinkcazelo ezahlukeneyo ezichaza eli gama kwiingcali ngeengcali, ngcali ezo inkcazelo yayo yeli gama iye ithande ukwahluka kodwa ke zinxulumana apha naphaya. UPayne (1997:124) uxoxa athi alikho igama elililo okanye imbono enye *ngezifundo ngezenkcubeko*. UBauerlein (1997:30) banezimvo ezifanayo kunye noPayne. Kuyiyo loo nto uye aveze into yokuba abafundisi-ntsapho nezifundiswa eziziingcali kumacandelo athile aziqiniseki ncam ukuba yintoni kanye le nto kuthiwa zizifundo ngenkcubeko. Uphinda asazise into yokuba izifundo ngenkcubeko zibandakanya ubomi bethu bemihla ngemihla, izinto zenkcubeko esithi sizenze, ezemali, ezombuso, ezentlalo, ezembali, kwanobuhlanga. UGuerin (1999:239) uvela nenywe indawo yokuba kunzima kakhulu ukuchaza ezi zifundo ngenkcubeko ikakhulu ngokuba igama elingu "*inkcubeko*" laziwa ngokuba nzima kakhulu ukulichaza ucaphula uBrantliger (1999)



xa esithi, Izifundo Ngenkcubeko aziyiyo into edibeneyo neluqilima, intshukumo enoluhlu lezinto ezinokuxoxwa, kodwa, zizinto, nemibuzo endyengelele. UPayne (1997:124) uyasixelela uluhlu lwezinto zomsebenzi zaye ekuhambeni zaziwa ngokuba “*Zizifundo Ngenkcubeko*” ezivela eBrithani nakumanye amazwe phaya ngowe-1950 nasemva koko. Ingxoxo yezi ngcali zingasentla ibonisa ukuba “*Izifundo Ngenkcubeko*” yingqokelela yenkcazelo – phando kuzo zonke iinkcubeko, kwaye ndiyazixhasa ezi ngcali kule ngxoxo kuba ezi ngcali kwezi ngxoxo ziyibona inkcubeko kwiinkalo - ngeenkalo ukusukela kwintlanga ukuya kwezinye iingingqi.

#### 1.4.4 Inkcubeko Yoluntu (Popular culture)

##### Yintoni inkcubeko Yoluntu

UBrooker (1999:52) uyibona “*Inkcubeko Yoluntu*” njengemibono neengcinga eziye zichaze obona budlelwane phakathi kwenkcubeko noluntu lwengingqi. Iphinda le ngcali ihlabele mgama ngokusityebisela ukuba phesheya kolwandle ngakumbi eBrithani kwelamaNgesi, yayihambisana ixhasa khona ukuze ukubaluleka, nentsingiselo yokubaluleka kwenkcubeko ebomini kucace, nokutshintsha kwefuthe lenkcubeko kodwa kufuna ukwandisa le mveli ekhangeleka njengebethelelweyo ezingqondweni kunye nokubona ngasonye ngaphaya kwamandla okubhala nokufundwa nomsebenzi wobuhle ukubandakanya ukufundwa “*kweNkcubeko Yoluntu*” esetyenziswa ukubhekisa kwizinto ezithile ezikhethiweyo nezinto eziluphawu kunye “*nendlela esiphila ngayo ebomini*”. Lo kaBrooker (1999:52) kunye noPayne (1997:414) baneembono ezahlukeneyo ngokweli gama. Ngokweengxoxo zezi ngcali zingentla, indinika umbono wokuba “*Inkcubeko Yoluntu*” yayenzelwe ukubumba iinkcubeko zeentlanga ezahlukeneyo. UPayne (1997) uyayiveza into yokuba “*Inkcubeko Yoluntu*” isetyenziswe, ukutshintshiselana okuye maxa wambi bubhideka, ekubhekiseni ngqo kwizinto zenkcubeko kunye nezinto ezizimpawu kunye “*nakwindlela ephelileyo yobomi*”. Xa ubani esetyisa izimvo ngezimvo zeengcali ngokubhekiselele kwinkcubeko yoluntu, kucaca mhlophe ukuba isenokusetyenziswa ngabo bayivezayo ukufezekisa iminqweno yabo.

##### Isimo

UPayne (1997:523) uthi “*Isimo*” sibhekisa kwizimbo neempawu neendlela elithi iqela elithile lizenze ngayo izinto phakathi kweentlanga ezahlukeneyo. NgokukaBrooker



(1999:55) esi simo sisenokufakwa phantsi kwe “*Zifundo Ngenkcubeko*”. Kumaziko ethu abefundisi – ntsapho maxa wambi babonisa amakhwenkwe aselula indlela yokuxhentsa endiye mna ndiwuthathe umxhentso njengesimo. Abantwana baye bafundiswe iindlela ngeendlela ezinobuchule zokombela, umxhentso nangona besesesikolweni nje, phantsi kweempembelelo zaseNtshonalanga. Ndiyavumelana noPayne (1997) kule ndawo.

### Inkcubeko Yasezixekweni

Kwakhona uPayne (1997:546) uza nenye inkcubeko eyaziwa ngokuba “*Yinkcubeko Yasezixekweni*” evela ekufudukeni kwabantu besuka emaphandleni besiya kwimimandla yasedolophini. Le mfuduko ibangele umahluko omncinci kwindlela abahlala baphile ngayo, indlela abathetha ngayo, isinxibo kunye nendlela abatya ngayo yatshintsha. Ndiyamxhasa kakhulu uPayne kulo mbono nakule ngxoxo yakhe, kuba uninzi lwabantu abamnyama abahlala ezixekweni bayathanda ukuxuba ulwimi lwabo lwenkobe neelwimi zasemzini xa bethetha ingakumbi isiNgesi esilulwimi labaqeshi. Lo mkhwa mbi unikwe ifuthe yintlalo yasezixekweni kunye nentlalo phantsi kobukholoniyali. Aba bantu bamnyama abakwazi ukuthetha isiXhosa esisulungekileyo ukuba ungumXhosa.

UPayne (1997:546) uphinda eze ngaphambili nenye ingcinga yokuba ubuphandle baye bayindawo echasene nentlalo yasezixekweni. Ndiyamxhasa ngokupheleleyo lo kaPayne xa esixelela ukuba “*Ubuphandle*” baye bachasana nentlalo yasezixekweni, kuba mandulo phaya, ubomi basezixekweni babunxulunyaniswa nobubi obunjengezifo, ukonyuka komgangatho wodushe olubangelwa ngoonqevu bootsotsi, intlupheko kunye nobugewu.

### Izifundo Ngenkcubeko

Ekuchazeni izifundo ngenkcubeko uBrooker (1999:55) uzibona izifundo ngenkcubeko njengezifundo apho inkqubo esemthethweni yenkcubeko iye yabandakanywa, iye iphawuleke nengxoxo kwindima yemveliso eye yahlulwa yayiNkcubeko Yabantu kunye neSimo. UPayne (1997:124) akavumelani noBrooker (1999) kwiimbono zakhe eziye zahluke mpela kule ngxoxo ingentla. Uxoxa athi akukho mbono mnye malunga nezi “*Zifundo Ngenkcubeko*”. UBauerlein (1997:30) uphinda athi abafundisi-ntsapho nezifundiswa azikaqiniseki ncam ukuba yintoni kanye “*Izifundo Ngenkcubeko*”. Iingxoxo zika Bauerlein zixhasa ezo zikaPayne, ezithi zombini zahluke kancinci kwezo zikaBrooker. UBauerlein (1997:30) uqhuba enjenje xa exelela abafundi bakhe ukuba ezi zifundo



zithatha zibandakanye ubomi bemihla ngemihla, izinto zenkcubeko zemihla – ngemihla, eZemali, eZombuso, eZentlalo, eZembali, uhlanga, igumbi lokufundela, ubuhlanga, ingcinga kunye nezenzo, isini, kunye namandla, nezinto ezithi izibandakanye. UGuerin (1999:240) wongeza athi kunzima ukuchaza izifundo zenkcubeko ngoba eli gama lithi *inkcubeko* kunzima ukulichaza into enye eliyithethayo. “*Izifundo Ngenkcubeko*” yinto ebanzi kunene kunzima ke ngoko ngenene ukunika eyona ntsingiselo ichanekileyo, ethetha ukuthi ndiyazamnkela iingcinga zikaPayne njengoko zinjalo.

Ngokutsho kukaBauerlein (1999:32) “*Izifundo Ngenkcubeko*” licandelo elingazukwahlula – hlula kwezi ngqeqesho zikhoyo. Kwaye ibandakanya inkcubeko ngokubanzi, hayi khona le, iye yahlula – hlule amalungu enkubeko ngokwenkcubeko. UBauerlein uhambisa athi izinto ezininzi ezibhekiselele kweli gama, ngoko, ziphawula ukumelana komgangatho wamaziko emfundo aphakamileyo kunye nokuphakama nokuzibophelela kumgangatho othe chatha wezombuso noluntu. UGuerin (1999:24) uyamxhasa uBauerlein xa esithi ukufunda ngenkcubeko luludwe lwezinto esizenzayo. UPayne (1999:128) uqhubela phambili ukuxhasa aba babhali bangentla xa eqwalasela ukuba, ligama ekusoloko lingenamida apha ekusetyenzisweni, elinokuqondwa ngokuba libhekisa kuyo yonke into eveliswa ngumntu eyahluke mpela kuleyo iyinxalenye yendalo. Inkubeko yabantu abadala njengoko exoxa uPayne (1997:66) ilungisa imidla, izinto esiziqwalaselayo, iingcinga, kunye nengxelo yenkcubeko kwilizwe nakwihlabathi. UPayne (1997) uphinda athi izifundo ngenkcubeko zithi zijongane neendlela ezithi iintlanga zidlale indima ngayo apha kwabo balwela amalungelo abafazi, amakomanisi, iinkcuba – buchopho kunye nakwiingcinga zelizwe elingenabo ubukoloniya.

#### Inkcazelo Ngenkcubeko kunye nemvelaphi yomntu inkolo namasiko

UTaylor (1871) xa ecatshulwa nguPayne (1997:1) uqhuba athi inkcubeko okanye impucuko ..... yiloo nto yenziwe ngezinto ezininzi ezibandakanya ulwazi, inkolo, umsebenzi wezandla, umthetho, izimo, izithethe nezinye izinto esinokuzenza ezibandakanya kunye nemikhwa eziye zibe semntwini njengelungu lesizwe. Ngesi sicutshulwa singentla uTaylor usinika inkcazelo yokuba yintoni kanye “iNkcazelo ngeNkcubeko”. Kwaye uphinda eze nelinye icandelo lezifundo elaziwa ngokuba “*Yinkcubeko Yemveli*”. Uyaphinda asixelele into yokuba “*Inkcubeko Yemveli*” liSebe lemvelaphi elizimisele ukufunda ngenkcubeko. Le “*Nkcubeko Ngemveli*” njengoko uPayne eyibona ivela njengento efuna ukukhalipha kokufunda inkcubeko, eqhutywa



ngoonjingalwazi abazibandakanya omnye ngamnye njengengcungcu yokufunda ngoluntu, eziye zibambe iindlela zokuqhagamshelana nokuxoxa nabancokola bathethe ngamagama, isigama, neendlela eziqhelekileyo. Phesheya kolwandle eYurophu inkcubeko yemveli ibandakanya iCandelo lezifundo lezizwe eziphilayo nokuhlalutywa kolwazi oluqokelelwe kuloo macandelo ezifundo. UGuerin uyamxhasa uPayne kule ndawo “*yeNkcubeko Yemveli*” kuba bobabini bayavumelana ngembono yokuba izifundo ngenkcubeko zenziwe ngamalungu Emveli ne Nkolo.

#### **1.4.5 Imeko yokuba yindoda okanye umfazi nendima yobuni**

##### Isini sobuduna nesobukhomokazi

UButler (1978) njengoko ecatshulwa nguBenhabib no Cornel (1987:131) uyiqwalasela indaba yesini njengendlela yala maxesha yokudibanisa kuqokelelwe iindlela ezidlulileyo nezizayo eziqhelekileyo, indlela yokuba ubani aziqhelanise nezo zimbo, indlela esebenzayo yokuhlalisa ubani ehlabathini. Ezi ngcali zingentla ziyayivuma njengenyaniso ukuba isini yinto enokuqondwa ingadanga kuthethwe ngayo, ukuvuselela inkcubeko yembali ngamazwi alowo uthethayo. UKaschak (1943:43) akavumelani neengxoxo zale ngcali ichazwe apha ngentla, uyayichaza into yokuba isini sifunyanwa, sisenokuchazwa kakuhle xa sithathwa njengesenzi kunokuba sisibizo. UBrooker (1999:105) uthi ligama lokuhlala, lenkcubeko nelokwakha imbali Yokwahluka Ngesini. Ukufumana isityhilelo kwiingcali ezichazwe apha ngentla ndiyamxhasa uButler kwiingxoxo zakhe kuba abo baziinkokheli abakholelwa ekuxhaseni inguqu ezingqwabalala eziye zibandakanye ukuphakamisa izigalo.

UPayne (1997:216) uphinda athi ukwahlukana kuzotywe gca phakathi kokuhlengahlengiswa kwezibizo njengezini zobuduna nezini zobukhomokazi kunye nemeko yokuba yindoda okanye umfazi. Eli gama lesibini laziwa njengendibaniso yeempawu ezisakhiwo zokusenza thina *sibe ngabafazi namadoda* aphilayo. Uphinda asixelele thina njengabafundi bakhe ukuba ababhali banikwa ifuthe yinkqubo ehlalutya izifundo eye igxininise ekwakhiweni kwenkqubo nobudlelwane phakathi kwamalungu, ngaphandle komsebenzi waloo malungu apho inkcubeko ibonwa njengephuma kwinkcubeko yomthetho wehlabathi kunye nokuvumelana kwegrama njengoko injalo, iba luphahla leelwimi nokubonisa inkcubeko.



UPayne (1997:218) uxoxa athi ukwahlulwa-hlulwa kwabantu ngokwezini kusenokuhlulwa – hlulwa kube maqela mabini aphikisanayo. Uphinda axoxe athi abafazi basenokuxhasa iimpawu zobudoda. Ndiyazixhasa izimvo zale ngcali ingentla, kuba kukho oomama abaxhasa ootata nootata abaxhasa oomama. Okwesibini ingqwalasela ehlalutyayo iza kunikwa kuqwalaselwe amanqanaba angacacanga kakuhle apha kwizini ezingazibini, ekuthatheni, ukuba, ulawulo lwendoda kunye nokuthobeka kwebhinqa lithobeke indoda. Nangona ezi ngcali zingentla, zithetha zinabe ngeli gama *Isini* kwiinkalo ngeenkalo, enye indawo esebenza njengendibaniso *kukuba mkhulu* komntu oyindoda ebhinqeni. UGuerin utyhalela phambili xa eyimele into yokuba “*Isini*” sibandakanya ulwimi, uye ahluke kuBauerlein kunye neembono zikaPayne ngokwezimvo.

### Inqanaba lobukhomokazi

Xa exoxa ngale mbono *Yobukhomokazi* uPayne (1997:190) uyibona njengebhekisa ekuvezweni kunye nokucacisa isini, kangangokuba bakwazi abantu ukuthi *mna* njengomfazi. Uphinda aqhubele phambili ngokuthi eze ngaphambili nento yokuba kukho iingcambu ezondeleyo ezahlula phakathi kwabafazi namadoda ngokwahlukana ebomini. Malunga nale nto, njengoko uPayne exoxa (1997:190) Ubukhomokazi bukwabhekisa kwingqokelela yezinto zenkcubeko, intsingiselo, nezimo eziye zibandakanywe nabafazi. UJefferson kunye noRobey (1986:213) bakhangeleka bengavumelani neembono zikaPayne. UJefferson kunye noRobey babubona ubukhomokazi njengomda. Ekuxhaseni le mbono uJefferson noRobey baqhubela phambili beyimele into yokuba ichazwa njengokunqaba kokuzibona gwenxa izinto, ukungabikho kwentsingiselo, ukungacingi kakuhle, uqulukubhode.

### Ukuhlalutywa kobukhomokazi

UMoi njengoko ecatshulwa nguJefferson noRobey (1986:204) uyayinokoza into yokuba *Uhlaluty* *bukhomokazi* luhlaluty lweengcinga ezithi zizibandakanye nedabi lokulwa impatho yamadoda nokulwela amalungelo oomama kwiilabathi elilawulwa ngamadoda.

Kule ndawo *Yohlaluty* *Lwesini* uRuthven (1984:24) uyayichazi into yokuba *Uhlaluty* *Sini* yindawo eyenziwe ngeenjongo ezithile ukuqwalasela umba othile: lusebenza kulwazi olutsha olumiswe ngokunikezela kude kube ngoku ngendima ebonakalayo nengabonakaliyo “*yesini*” kuzo zonke iincoko ezivezwa luluntu jikelele nayimbali.



Ngokutsho kukaGuerin (1999:196) Ukulwelwa kwamalungelo oomama kunye *Noncwadi Oluhlalutya Idabi Loomama* zisoloko zichazwa njengento engekho ngaphezulu kwento ekhoyo. Uncwadi Ngedabi Loomama lusoloko luyinto enefuthe lezopolitiko nakwezinye intlalo kunye neengcinga, kwakhona ukutsalela iingqondo zabantu ngaphaya kwezinto zemveli, uhlalutyo kwizinto zesini eziqwalasela ukubandlululwa koomama:oko kukuthi, kunye nokuthotyelwa kwabo kwindawo yesibini. Ngenye indlela uGuerin (1999:196) ukhangeleka evumelana kunye noJefferson kunye noRobey (1986:204) apho bona balubona *Uhlalutyo Sini* njengedabi elilwela amalungelo oomama kwiHlabathi eliphethwe ngamadoda.

UGuerin (1999:202) uyakholelwa kwelinye icala ukuba abalandeli bakaMarx abalwela oomama bayahluka kancinci kule mbono ingentla, kuba iqwalasela ubudlelwane phakathi kokufunda nezinto eziyinene zobuni. UKarl Marx wakha waxoxa wathi lonke uphuhliso lwembali nelokuhlala lulawulwa luhlobo ekuvezwa ngalo imali okanye ubutyebi. Ingxoxo kaMarx yahluka mpela kwezi ziboniswa ngabalweli bamalungelo oomama njengoko ebonisa uGuerin kunye noJefferson noRobey. Uthi uPayne (1997:190) abafazi basoloko njalo bekhutshelwa ecaleni okanye kukho umsantsa obahlulayo kwiNkcubeko kunye nembali. Abagxeki bokulwela amalungelo kunye nobuntu bajonge ngoko kwiingcinga zemveli ezibavumela baqonde ukwahlukana ngokwezini nokungalingani, kwaye ke ngale ndlela wahlobanisa amabakala ehlabathi omntu ngamnye njengoko bekufanele ukuba njalo. UBrooker (1999:94) ulubona “Uhlalutyo Lwedabi Loomama” njengentshukumo yenkululeko yoomama abathi ngoko bathathe inxaxheba kwiintshukumo zotshintsho olukhulu entlalweni nokutshintsha kwenkcubeko, olungqinwa ngokucacileyo ekufikeni kwenqanaba elitsha lelitye kwaye liqengqeke yaye lizibandakanye neenguqu zobomi.

Xa ndigqibezela le mbono *Yohlalutyo Lwedabi Loomama* ndinakho ukugqiba kwelithi andihambisani mpela nembono yokuba *Uncwadi Oluhlalutya Idabi Loomama* lisoloko lichazwa njengento engekho ngaphezu kokuba lichazwe njengento ekhoyo. UPayne (1997:190) uyamxhasa uGuerin xa esithi abafazi bayabandlululwa ngeNkcubeko kunye nembali. Ndiyabaxhasa aba babhali bangentla xa besixelela into yokuba abafazi bayanukunezwa ngesini yaye kukhona ukungalingani.

Ndiyamvuma uGuerin kwizimvo zakhe osazisayo ukuba inkcubeko yethu ilawulwa ngamadoda nto leyo eluphawu, lwehlabathi elilawulwa *Ngumthetho kaTata*. Oku kungalingani kwamagunya phakathi kwabantu bethu kwiintlanga zonke lukhokelela



ekucinezelweni kwabafazi kuyo yonke imigangatho yobomi kwabaMhlophe nakwaba baMnyama. Abafazi jikelele ehlabathini bayabandlululwa kwihlabathi elilawulwa Yimithetho Yamadoda.

## 1.5 OKUFUTSHANE NGEZIFUNDO NGESINI

UPayne (1997:568) usivezela elinye igama elingu *Izifundo Zabafazi*. Eli gama *Izifundo Zabafazi* lisetyenziswa kwiindlela ezimbini ezingundoqo njengesithetha ntonye neli gama *Uhlalutyo Ledabi Loomama kunye Nemfundo Izifundo Zabafazi* bezisoloko zibizwa ngokuba *yingalo yamaziko emfundo aphakamileyo entshukumo zoomama. Izifundo Zabafazi* ziboniswa *njengesithuba esikhuselekileyo* seenkcuba buchopho ezingoomama, ezikholo ukwenza lula iinjongo nokutyebisa ubuchopho babathathi nxaxheba ziphinde zigxeke abo babandlulula ngokwesini ngokubanzi.

UGuerin (1999:201) xa ephinda phinda imvakalelo efanayo kulo mba, uxoxa athi abagxeki bedabi loomama basibona isini sizalana nobuchwephesha athi ubani abhale ngako, kubandakanywa ingongoma, amagama asetyenzisiweyo, isintakisi, isimbo sokusebenzisa ulwimi ukudala umfanekiso – ngqondweni, isimo ekubaliswa ngaso ibali, abalinganiswa kunye nokukhethwa kwesimbo. Lo mbhali ungentla uyahluka kwabanye ababhali malunga nale mbono ingentla. URich njengoko ecatshulwa nguGuerin (1999:207) uyazivuma ezi ndlela, kodwa, eqwalasela iindlela oomama abazotywe ngayo kumabali emveli eentlanga kunye nakuncwadi. Kolunye uncwadi oluye lwanikwa ifuthe zizibhalo ezithe zabhalwa ngendlela ethi ziyanyaniswa nesini, siye sidibane neemeko apho abalinganiswa abangabafazi basoloko bezotywa njengabalinganiswa abangcolileyo. Le nto ibonisa ngaphandle kokuthandabuza ukuba abo babhali banobandlululo ngokwesini yaye umntu wesifazana bamjongele phantsi. Abalweli bamalungelo abafazi abaMnyama uGuerin (1999:210) uyakholelwa ukuba kuhlalutyo ncwadi le ngxaki ikho ndawo zonke. Kwakhona ndiyabaxhasa aba Balweli Bamalungelo Oomama apho bakhalaza ukuba maxa wambi inkcazela engeyiyo iye iboniswe ngabanye ababhali ukuba abalinganiswa abangabafazi babuthathaka yaye abalunganga bangcolile. Aba balinganiswa abasoloko bezotywe bangabafazi njengabalinganiswa abangcolileyo bahlala kwihlabathi elilawulwa ngootata. Kwakhona uGuerin (1999:207) uxoxa athi ngeli xesha ababhali abangamadoda bebonakala benomdla ekuyivaleni ingxoxo, abafazi abangababhali basoloko befuna kuxoxwe ngezi ngxaki. Lo mbhali ungentla uthi ubudoda ngokwentlalo bucelwa umngeni zizimvo neemvakalelo zabafazi ezikhuthazwa yiminqweno yabo.



## 1.6 OKUFUTSHANE NGEDRAMA

Eli gama lithi Drama livela kwisiGrike elingu *dran* elithetha 'ukulungisa, ukuba kwimeko yokwenza izinto'. URoberts (1991:60) uthi idrama libali elithi abantu balenze eqongeni phambi kwababukeli. UDietrich (1953:4) uena waleka umsundulu ngokuthi achaze banzi esithi idrama libali, elithethwayo, elinongquzulwano lwabantu, eliye lacwangcwiswa ngentetho kunye nezenzo eqongeni bezibonisa abantu.

### 1.6.1 Ukuchazwa kwamagama

UBentley (1965:32-33) uthi isakhiwo sebali kukwakhiwa kwedrama njengendlela athi ngayo umbhali adale ungquzulwano oluyimfuneko.

#### Isakhiwo sebali

UBentley (1965:32-33) usichaza isakhiwo sebali njengendlela athi ngayo umbhali adale ungquzulwano oluyimfuneko. Olu ngquzulwano luvusa umdla wokufuna ukwazi into eqhubekayo, kwaye lusenokucwangciswa ukudala unxunguphalo. Ngokwemveli, isakhiwo sebali sakhiwe ngokwala mabakala alandelayo angala inqanaba lengabula zigcawu, inqanaba loyondelelwano, inqanaba lokujiya kweziganeko, inqanaba lovuthondaba, inqanaba lokujikwa kwezinto kunye nenqanaba lesisombululo.

#### Abalinganiswa

Nakweliphi na ibali eliphucukileyo elingumdlalo weqonga umbhali usebenzisa abalinganiswa njengezixhobo zakhe ukuphuhlisa nokubhentsisa izimvo zakhe eluntwini. Ngokutsho kukaHendry (1991:106) abalinganiswa ngabantu abasebenza kwisakhiwo sebali, abathi badibane ngabanye, kuloo ndawo ibali lizotywa lisenzeka kuyo. Abalinganiswa basenokubandakanya umbhali buqu.

#### Umlinganiswa, intetho yababini nangaphezulu kunye nenkqubo yomsebenzi ebalini

UPrince (1982:64) uyibona intetho yababini nangaphezulu njengentetho kunye nencoko yabalinganiswa nakuyo nayiphi na incwadi. Ngenxa yoko, incoko yabalinganiswa kwincwadi yomdlalo inokuchazwa njengomsebenzi woqhagamshelwano kumsebenzi

woncwadi apho okanye abalinganiswa baye bahlangane ngokuthi babelane ngolwazi omnye nomnye.

### Ungquzulwano

Ungquzulwano luye lusetyenziswe ngumbhali ukwenzela ibali likwazi ukuya phambili. Ubuchule ke xa *esenza* olu ngquzulwano kufuneka aqiniseke ukuba amacala amabini angquzulanayo ubuncinane kufuneka abe bulingana ngamandla ukuze elinye lingalitshabalalisi elinye, likwazi ukuya phambili ibali ngokubangelwa yimpixano.

### Umxholo

Ngokutsho kukaPrince (1982:74) umxholo ngumfanekiso – ngondweni ekuthi iintetho zibonise indlela ubomi kunye nezinto azibona ngayo, ziye zithathwe njengeziboniso eluntwini. Ngokwam ukubona umxholo yile nto umbhali afuna ukuyityhila eluntwini ecinga yena ukuba uluntu lusithelwe yiyo.



## ISAPHLUKO 2

### ISAKHIWO SEBALI

#### 2.1 INJONGO

Injongo yengxoxo elandelayo kukuphonononga ubuchule nobuqhitala bendlela isakhiwo sebalu esizotywe ngayo kwiincwadi zedrama kulo msebenzi. Okona kubaluleke ngakumbi kukuhlola ukuba umxholo wezi ncwadi ube nefuthe kusini na kwisakhiwo sale mdlalo.

#### 2.2 ISAKHIWO SEBALI

##### 2.2.1 Ndixoleleni (Mbovane, 1993)

###### Amanqanaba

Ukwenzela ukuba abafundi balo msebenzi baluqonde uphononongo lwale mdlalo, kubalulekile ukuba kwenziwe amagqabaza ngokuqhubeka ebalini.

###### Inqanaba 1: Inqanaba lengabula zigcawu

Kwinqanaba lentshayelelo olunceda njengengabula zigcawu yalo mdlalo “Ndixoleleni”, uqala kwiphepha lokuqala ukuya kwiphepha lesibhozo. Apha kule ngabula zigcawu umbhali walo mdlalo uphumelele ngobuchwephesha abusebenzisileyo ukulandela imithetho nemigaqo yawo nawuphi na umdlalo weqonga onguwo nocwangcwiswe kakuhle. Ulwazi olufumanekayo esilunikiweyo apha, kuxa umbhali athi asixelele ngokubaluleka kwabalinganiswa abanguThembile, Nomava, Nontsipho, Teteleza kunye noZamile. Ibali liqhubeka ezilalini. Apha kule ntshayelelo siyaxelelwa nge Ngojini kunye ne Lubabalo ezizilali apho lo mdlalo wenzeka khona. Iyacaca okwekati emhlophe ehlungwini kunjalo nje into yokuba iziganeko zalo mdlalo zingqonge abalinganiswa abo ndibakhankanyileyo nabanye endingabaxelanga. Kwalapha kule ntshayelelo yalo mdlalo weqonga uyayiveza umbhali into yokuba ikhona ingxaki esiza kudibana nayo singabafundi, loo nto iboniswa yindlela umbhali abazobe ngayo abalinganiswa, bayaluthanda ulwimi oluthi lona lukhokelele kwimpixano. Mve xa esithi omnye:

Nontsipho: Andinayo nento entsha endiza kungena ngayo phakathi kwabanye abafazi namhlanje.

Teteleza: Wethu! Andilalanga phezolo ngunyana wam uNtemese. Ubusuku bonke uyashwabula ethetha kalusizi mfazi.

(Indima I, Umboniso 2:3)

Le ncoko yaba babini uyazama umbhali ukusibonisa ukuba kubalinganiswa abakwintshayelelo yeli bali ulwimi namabholo elali luzuko kubo. Kwalapha kule ntshayelelo aba balinganiswa bazotywe bangabantu abathanda izinto zobutsha zabantwana, umzekelo uthando. Incoko yabo isenza siqonde mhlophe ukuba ulwimi, umona, uchuku kunye nempixano siza kudibana nazo kulo mdlalo. Yiyo le nto kuvezwa le nto:

Teteleza: Nontsipho mfazi, uNtemese uliliswa kukubona esaa simoyoywana singuThembile sincokola ngokuzola noNomava, de baqwele ngokuphuzana xa besahlukana.

Nontsipho: Yintoni yona laa nto, into esoloko ithe bhaku iindlebe ngathi ityiwa ngamakhallane.

(Indima I, Umboniso 2:4)

Kuyacaca apha kwesi sigaba somdlalo ngokwale ntetho akasoze uNomava azekwe nguThembile besaphila bona noTeteleza kunye noNontsipho. Lo mona awuhambi wodwa koko ukhatshwa zizisongelo. Loo nto yenza thina bafundi sibambe amazinyo kuba asazi ukuba baza kuthatha manyathelo mani na. UTeteleza uyalela unyana wakhe ayokuxelela uNomava ukuba kufuneka azekwe nguye. Kwalapha kweli nqanaba umbhali usityhilela okokuba uThembile uxelela uZamile ukuba ufuna umfazi onguNomava, noxa engambizanga ngegama, yena wayesele emazi loo mfazi athetha ngaye kuZamile.

Teteleza: Kwakhona uze umxelele ukuba uthunywe, ndim, ndaye, ndimbona efanele ukuba ngumfazi wakho.



**Thembile:** Bawokazi ndifuna ukuba ndiphethuke kukho umtshakazi ojikelezayo phakathi kwalo mzi.

(Indima I, Umboniso 3:6)

Kwesi sigaba sentshayelelo umbhali walo mdlalo uyaziveza iziganeko ezingqonge ibali ezithi zihambe nengxaki. Ngokwalapha kwezi zicatshulwa uNomava ufunwa yimizi emibini, komnye uyathandana nalowo amfunayo, komnye akathandani, kodwa abo balo mzi angathandaniyo kuwo bazimisele abe ngumfazi walo mzi. Le nto isinika ingxaki kuba asazi ekugqibeleni ukuba ngubani oza kumfumana uNomava. Abazali bakaNtemese abakuchasanga ukusebenzisa ubuthi khona ukuze bamfumane uNomava. Enye ingxaki ecacayo asibonisa yona umbhali kukunganyaniseki kwabalinganiswa okuhamba norhwaphilizo. Oko kungqinwa ngolu hlobo:

**UZamile:** Andizukuyiphendula ke le uyithethayo mfo wam. Umntu kufuneka afunde ukuzenzela zonke izinto zakhe angajongi ilifa.

(Indima I, Umboniso 3:7)

Into yokuba uZamile anike imiyalelo yokuba uThembile makasebenze angajongi ilifa likayise onguZilandu, abe yena engenalo ilungelo kwelo lifa, isenokunika ingxaki kubafundi. UThembile wayibona le nto azama ukuyenza uyisekazi. Esi sicutshulwa singentla sivele emveni kokuba uThembile embuzile uZamile ngeenkomo zikayise, loo nto yabangela umsindo kuZamile. Loo msindo odalwa ngamaqhinga, isenokubanika ingxaki abanye abafundi bale ncwadi. Loo nto iveza into yokuba uThembile eyiloo nkedama eza kusebenzisana nomntu ongenanyani, ethi ke idale ingxaki. Mve xa esithi:

**Novanyo:** Lakuqaphula elaa menemene linguyihlokazi nyana ndiyabona.

(Indima 1, Umboniso 4:8)

Le nto yokubela kokuswela inyani kukaZamile zezinye zeziganeko ezikhokelela kwimpixano. Isakhiwo sebali asikwazi kuqhubeka ngaphandle kwempixano.

## Inqanaba 2: Inqanaba loyondelelwano

Eli linqanaba lokuyondelelana kwezinto ebalini. Eli nqanaba lokuyondelelana kwezinto liye lisinike umkhomba-ndlela thina bafundi weengxaki ezinokulindeleka. Maxa wambi kuye kuthiwe linqanaba lonxunguphalo. Xa uKholisile encokola noNosenti uthi:

Kholisile: Ndiyambona ke ukuba wayitya nesiziba kuba yena u “hayi” umthatha okwesithuko kanti umfazi ongamaziyo u “hayi” uyawunyopha umzi ude uphalale.

(Indima 1, Umboniso 4:9)

Iziganeko ebezivezwe ekuqaleni kwintshayelelo yeli bali ngoku ziyaqala “ukuhamba”. Ukungathembeki kukaZamile kuvela kwincoko kaKholisile noNosenti. UThembile uyabaxelela ooyisekazi ukuba intombi afuna ibe ngumfazi wakhe nguNomava ebekhe wavela naye kwintshayelelo yebali. Into yokungavani kukaThembile kunye noyisekazi malunga neenkomo afuna ukuzidla uZamile ivela ngolu hlobo kwesi sigaba sokuyondelelana kweziganeko :

Kholisile: Hayi mkhuluwa, noko bendicinga ukuba singafaka nokuba ngamathole amabini ahamba ngamanqina ekubetheni eyethu iminwe.

(Indima 1, Umboniso 5:14)

Iintetho zaba balinganiswa zibonisa phandle ukuba uZamile “akatyiswa” ncam ngabaninawa bakhe ngenxa yobuqhophololo anabo. Kodwa kunjalo nje bazicengile uMdendo noKholisile bawusingatha umcimbi wobulawu bukanyana kaZilandu. Ingxaki ibizibonakalisile yokufunwa kukaNomava nguThembile ithatha olunye unyawo isiya phambili. Uthi umbhali:

Bharayi: Makhosikazi akowethu nibizwa sithi. Nibizwa ndim ke kuba sihlangele apha ekhaya. AmaQwathi akwaSifuba apha eNgojini avuthulule umbethe ngeenyawo azokuthi vovololo ecaleni kolu thango lukabawo namhlanje. Ngokufutshane ebeze kucela uNomava ngokuthunywa ngumfana wawo onguThembile.

(Indima 2, Umboniso 1:28)



Ngokwale ngxelo kaNomava izinto zigqityiwe kwicala likaThembile asazi kwicala likaNtemese noonina.

### Inqanaba 3: Inqanaba lokujiya

Abanye ababhali bathi eli nqanaba linqanaba lokunyuka kweziganeko. Uthi uHendry (1991:2) kulapho abalinganiswa badibana khona, bezama ukufumana isisombululo kwiingxaki zabo okanye bezama ukusombulula ungquzulwano abathi bazifumane bekulo. Apha ungquzulwano luya lukhula, luba lukhulu. Esi siganeko sokuqala kongquzulwano siqala kwiphepha lamashumi amabini anesithoba ukuya kwiphepha lamashumi amane anesibini. Umbhali uthi xa esivezela:

Nojenti: Rhaa! Ningatsho nje ukuba yinkosazana le niyizekayo? Yakha yakho intombi elotyolwa ngeenkomo ezingako nexabiso eliphezulu olo hlobo?

(Indima 2, Umboniso 2:29)

Mdendo: Naso ke isimanga! Kwakha kwanje phi na?  
Sathi sixoxa umcimbi wakwaNoni kwangenelela umendi singammemanga, kuhle ntoni?

Zamile: Nojenti! Nojenti! Nceda ulungise izinto zakho phandle siza kukubiza xa sikufuna. Hamba mfazi.

(Indima 2, Umboniso 2:30)

Apha siphawula ukuba abalinganiswa badibene ngoku bazama ukusombulula iingxaki zabo nokuba zahlukene. Ingxaki kaNojenti yeyokuba engezi uNomava kuloThembile kodwa xa eyilwa le nto, uzenza ovelana noThembile egxeka ikhazi elixhomileyo ngokungathi imali kaThembile idliwa kakubi kuloNomava. Wayemtyhafisa, engamomelezi unyana wakhe. Amadoda azama ukuba umcimbi wobulawu uphumelele yingxaki yawo wona leyo. Aba bantu bamaqela mabini baneengxaki ezingquzulanayo ngozeko lukaThembile idala ukruthakruthwano phakathi kwabo. Kwakweli nqanaba, baye abalinganiswa bazame ukufumana isisombululo kuloo ngxaki bazibhaqa bekuyo, yiyo loo



nto sibona abalinganiswa abangootata besothuswa kukungenelela kukaNojenti kwizinto zobulawu ade aphele egxothwa endlwini nguZamile.

lingcali ezingababhali bomdlalo weqonga zithi kwesi sigaba ungquzulwano phakathi kwabalinganiswa liya liba mandundu. Loo nto ivela ngale ndlela:

Nojenti: Ungakhe ulinge ubhanxe ngam. Ndifakwa yintoni ngoku kulo mcimbi. Ubungandikhuphanga kuqala? Ukuba niyafuna ningathi nguNolungile kuba sekubonakala ukuba izinto zakhe ziza kuba zezona zizizo kulo mzi.

Zamile: Hayi mfazi, kufuneka sibe nebhongo ngalo mcimbi ukuze kuqumeke eli hlazo lokuba singamncedisanga uThembile ekuzekeni kanti iinkomo zikayise zikho.

(Indima 2, Umboniso 3:33)

Akafuni nokuva uNojenti xa ecelwa nguZamile aye kuthiya umakoti, le meko iphakathi kwabalinganiswa yenze izinto zibe mbi mpela. Kaloku umtshakazi uyayalwa emzini xa efika ngoomama abanamava ngomendo, athiywe igama lomzi wakhe, anxietywe, xa engafuni nokusondela, loo nto yenza izinto zibe nzima kakhulu kulo mendo kaNomava. Ezi ziganeko zikweli nqanaba ziza kukhokelela kwenye ingxaki. Abukho kwaphela ubudlelwane phakathi kwabalinganiswa nentsebenziswano iphelile. Apha singabafundi balo mdlalo siphawula ukuba isiganeko esibi sikhokelela kwesinye esikwasibi. Uthi xa eyibonisa umbhali:

Nojenti : Oku kuzeka kukaThembile kundenza ndibe nesi-nqungunqungu ndakuthetha ngako.

Tembile: Noko imeko yekhaya eli ithanda ukuxuxuzelisa amathumbu. Nokuba akatsho uma'nci ndiyambona akayithandi le nto yokuzeka kwam.

(Indima 2, Umboniso 3:33)

Ngenxa yemeko yekhaya emandundu uThembile ulahla umsebenzi kuba esoyikisela ukushiya umntwana wabantu “emalahleni” ngakumbi esengumtshakazi omtsha. Loo nto isibonisa phandle ukuba kwakungelula. Into yokuba uNojenti anike izinja inyama eyayingekaKholisile, uMdendo, uZamile kunye naye ibonisa phandle inqanaba iziganeko zebali zazixhome ngayo. Thina bafundi siziva sivelana noThembile nomkakhe xa kukho iintetho ezithi:

Nojenti: Notshe ndifung' uma, uyahamba apha lo mntwana.  
(Indima 3, Umboniso 1:37)

Kangangendlela angamfuni ngayo uNojenti umfazi kaThembile waphela ngenene njengoko esitsho ebagxotha ebalahlela iimpahla phandle. Oko kucaca mhlope kule ntetho yeba balinganiswa:

Nomava: Tyhini mama! Kudala ndiyibona le nto yakho. Uthi masiphume siyaphi ngeli xesha. Kutheni le nto ungakwaziyo ukuyiquma inkohlakalo yakho?

Nojenti: Sokuze ndizokulawulwa emzini wam. Nditsho ndithi phumani nakuzibonela ukuba maniye phi na.

(Indima 3, Umboniso 2:40 – 50)

Kuyacaca ukuba eli xesha abagxotha ngalo uThembile nenkosikazi yakhe bekungekho emini, akaveli umbhali ukuba kwakusekuseni okanye ebusuku. Zonke ezi ziganeko zeli bakala lokuqatsela kweziganeko zikhokelela kwezinye iziganeko ezibi ngaphezulu koku. Ngeli xesha kwenzeka onke la madulubhentsu umntu welali yena ujongile ubukele ude athi xa ethetha umXhosa, azilali ndleleni ziyawoyika umbethe:

Teteleza: Eyona nto ndiyivuyelayo kukuba laa mntwana uza kutshutshiseka ancame azaphule kulawa malahle.

Nontsipho: Musa ukuhleka mfazi, nawe uzele. Ngenye imini iya kuba ngumntwana wakho lo wenziwa laa nto.  
(Indima 3, Umboniso 3:42)



Zonke ke ezi ziganeko nale nkohlakalo zizo kanye ezisisa kuvuthondaba lwalo mdlalo.

#### Inqanaba 4:Uvuthondaba

UCohen (1973:177) ulubona uvuthondaba njengelona nqanaba liphezulu okanye njengelona nqanaba libalulekileyo ezithi iziganeko zebali ngokuthungelana zikekelele ngakulo. Uphinda athi, lusenokuba yindawo apho izinto zongqzulwano apha kwisakhiwo sebali zisonjuluwa khona. UHendry (1991:2) ubhekisa kweli nqanaba njengomzuzu wokuxhalaba, ixesha lokuphumelela okanye ukungaphumeleli kongqzulwano.

Eli inqanaba aba babhali bathetha ngalo apha ngentla liqala xa uZamile ebiza amadoda akowabo ngenjongo yokuba athethise umfazi wakhe. Kuloo mizamo yakhe yokuba athethiswe, bangxole ootata bekhaya, usuke uNojenti wathuka uMdendo endicinga mna wayezama ukucela injezu kuZamile yokuba akawakhathalele naloo mawabo akhe, kuba uMdendo lo ngoyena mkhulu kwabo kwakufuneka bengxolile:

Nojenti: Wena andinaxesha lakho kakubi. Kuphamba wena kwakho kodwa uzenza umntu onokulungisa imizi yabanye abantu.

(Indima 3, Umboniso 4:44)

Ngomsindo uMdendo emva kokuthukwa nangobudlakadlaka bakhe nguNojenti uye wamqhwaba ngempama. UZamile njengoko ebekhe warhanelwa ukuba wayidla engayiboni ubetha uMdendo uyambulala, yindlela ke awayenqanda ngayo uZamile leyo. Okoko liqalile eli bali siyaqala ukudibana nomlo. Lelona nqanaba lawo liphezulu eli longqzulwano, yaye thina bafundi asazi ukuthi leliphi elona cala liza kuphumelela. Sebembulele uMdendo, uZamile nomkakhe ababonisi kudana kuphela bafuna ukuphinda babulale omnye umntu. Bave xa besithi:

Zamile: Kholisile yahlukana nam. Yahlukana nam Kholisile.

Nojenti: Thula nanguya umkhonto umhlabe yise kaZanyiwe. Mhlabe afe oku kwakhe.

(Indima 3, Umboniso 4:46)

Abalinganiswa apha kolu vutho-ndaba bayalwa, yaye bayabulalana. Iziganeko zebali zinyukela kwelona liphezulu inqanaba. Kule ncwadi ithi “Ndixolele” ababulali abayi nasemfihlweni kaMdendo. Elinye inqanaba lovutho-ndaba kweli bali libonakala xa uNojenti ebulala umyeni wakhe onguZamile ngetyhefu ebezama ukudlisa uThembile afe khona ukuze izothe elinguNomava ngokwakuye liphume liphele emasangweni omzi wakhe:

Nojenti: Kazi ndiza kumfumana njani na uThembile kuba kaloku ndayeka nokudibana nabo ngokutya.

(Indima 4, Umboniso 2:54)

Apha kwesi sicutshulwa singentla uNojenti uxakwe yindlela anokudlisa ngayo uThembile kuba sebahlukana ngokupheka. Le nto idala ixhala kubafundi. UThembile nomfazi wakhe bayaziphekela. UNojenti wala ukunikezela eli yelenqe kwiimazi esenokwenzeka zinamava ngalo msebenzi, yiva xa esithi uTeteleza:

UTeteleza: Ukuba unamasikizi Nojenti cela thina sikuncede, wazi ke ukuba loo msebenzi ngamakhulu amabini eerandi. Iyeza eli lona sikunika simahla.

(Indima 4, Imboniso 2:54)

Into eyenzekileyo, kuye kwabhidana iikomityi yiyo le nto ngoku sisiva oku:

Nojenti: Yhini umona ukundenzakalisa kangaka? Owu! Ndazenza ukusukela inkedama ingenatyala.  
Umona! Kunje nje ngumona.  
Bantwana bam ndixoleleni.

(Indima 4, Umboniso 4:58)

Namhlanje uNojenti usisilima wonzakele esinqeni, yena umyeni wakhe uZamile uswelekile, abantu ebekufanele ukuba babhubhile abanguMava unyana wabo noThembile bayaphila, le nto ibonisa ukuba uMbovane uphumelele ukubhala lo mdlalo ngokuthi



ababulale abamele ububi, baze abo bamele ubulungisa abasindise. Abenzi bobubi bayazibona iziqhamo zezandla zabo ngoku bayatyholana. Into elindelekileyo ke ngoku kukuhla komdlalo wethu emveni kokuba ewafikelele awona manqanaba aphezulu.

#### Inqanaba 5: Inqanaba lokujika kweziganeko

Nakuwo nawuphi na umdlalo weqonga kufuneka libekho eli nqanaba kuthiwa kukujika kweziganeko ukuba loo mdlalo awuqhitelwanga. Isakhiwo somdlalo silindeleke sehle kancinci kuba kufuneka kukhululwe amaqhina athile kungquzulwano. Kukwalapha apho athi umbhali olichule lalo mdlalo aphume uhili ezingcongolweni ngokuthi izinto ebezifihliwe zithi thaa kubafundi:

Nojenti: Lala kakuhle myeni wam. Ukulunga kwakho kundenzakalisile. Ndixolele nokuba ukwelo lemimoya.

Kholisile: Ekuxilongweni kwakhe uZamile ugqirha wanika ingxelo ethi watya ityhefu eyanqunqa amathumbu.

Novanya: Tyhini Bawo. Ndanditshilo. Kanti indoda yam yabulawa ngezandla. Kunyanisiwe kanti ukuthi akukho nto ifihlakalayo ingayi kutyhilwa?

Kholisile: Ndandisoyika ukubambisa umfo kabawo ndinqwenela ukuba aphile ukuze ade ajike kule nkohlakalo yakhe.

(Indima 4, Umboniso 6:62)

Kweli nqanaba izinto zijikile ngoku, yaye yonke into iselubala. Inkohlakalo esasiyibona kuZamile yayiphenjelelwa ngumfazi wakhe onguNojenti. Into eyabangela uNojenti athuke amadoda omzi wakhe kukulunga okugqithileyo kuZamile. Uphele eyazi umfazi kaMdende into yokuba umyeni wakhe wabulawa, yaza loo nto yafihlwa nguKholisile kuba wayengafuni abanjwe uZamile. Kweli nqanaba lokutyhilwa kweemfihlo siziva thina bafundi bomdlalo sibathanda bonke ngoku abalinganiswa ngoba baguqukile kwizimo zabo.

## Inqanaba 6: Inqanaba lesisombululo

Apha kweli nqanaba kubakho isisombululo kwiziganeko zebali. Isimo sabalinganiswa siyatshintsha. Ungquzulwano luphelile. Kukho umyalezo ofunyenwe ngabafundi bomdlalo. Kulapho sifumana isiphumo songquzulwano, kulawule uxolo. Iqhawe lamnkela uzuko okanye ukufa.

Apha kweli nqanaba uNojenti ucela ukuxolelwa zizihlobo zomzi endeke kuwo. Ubongoza uThembile noNomava bamgcine. Uyabaxelela futhi ukuba bonke ubunewu-newu obukumzi wakhe bobabo. Abantu bakwaSifuba amaQwathi ahlutshwe zizenzo zenkohlakalo kaNojenti bayamxolela. UKholisile uxhele inkabi yenkomo emnyama esithi ngaloo nkomo mayibe luxolo emaQwathini konwatywe.

### **2.2.2 Uhlalutyo lokwakhiwa kwebali**

#### Ndixoleleni (Mbovane, 1993)

Lo mdlalo weqonga “Ndixoleleni” ndiwahlulahlula wangamabakala amathandathu. La mabakala ewonke ayathungelana ukwenzela iziganeko zebali zibonakalise umanyano, zingathi saa. Loo mabakala ngala:

- (a) UThembile ucela umtshato kuNomava
- (b) Ukuthunywa koonozakuzaku kuloNomava.
- (c) Ukumonelwa kukaThembile nguNojenti kunye noTeteleza.
- (d) Ukubhubha kukaMdendo noZamile.
- (e) Ukuvela kwezinto ebezifihliwe.
- (f) AmaQwathi ayaxolelana.

Ngokutsho kuka Hendry (1991:1) isakhiwo sebali yile yenzeka apha ebalini – ukulandelelana kweziganeko ezenzeka apha ebalini. Uphinda lo kaHendry athi, isakhiwo sisenokujongwa njengenqwelo ethi ihambise amanye amalungu ebali anjengabalinganiswa, ngakumbi umxholo size sicwangcwiswe ngendlela, ngenjongo ethi ikhokelele kwisiphelo esizotywe kakuhle.



### Inqanaba 1: Inqanaba lengabula zigcawu

Umbhali ulicwangcwise kakuhle ibali lakhe, kufuneka liqale kwintshayelelo. Loo ntshayelelo mayibe mfutshane apho athi asixelele ngabadlali abaphambili. Apha sifumana uThembile, uNomava, uNojenti, uZamile, Nontsipo, Teteleza, uMdendo kunye noKholisile njengabadlali abaphambili. Loo nto ithatha ukuba uphumelele ukusinika abalinganiswa kwintshayelelo. Kwaba balinganiswa kufanelekile ayiveze indawo apho bafika bahlukane khona ngembono nangengcinga, abe ngaloo ndlela ke usixelele imeko egqubayo phakathi kwabo. Kwakhona uyasixelela lo mbhali walo mdlalo ukuba apha kusezilalini, kwilali yakwaNgojini nakwilali yakwaLubabalo. Kwalapha kwintshayelelo uyayiveza into yokuba lukho ungquzulwano nonxunguphalo olukhoyo.

Kwesi sigaba sentshayelelo ukwazile umbhali ukusivezela into yokuba isenokubakho ingxaki, loo nto isigcina sikunxunguphalo thina bafundi. Yiyo loo nto umbhali esithi:

Teteleza: Nontsipo! Ikamva labantwana bethu lisezandleni zethu. Ukunyaba kwabo kuxhomekeke kuthi. Umntwana wam ukhathazekile. Ukuba unalo mfazi icebo libeke etafileni. Musa ukolula intetho ngathi uyahleka. Kubi mfazi.

Nontshipho: Teteleza! UThembile zimbini iiveki ebuyile eKapa. Ukuba banento abayiqhubayo noNomava inokuba intsha. Nayiphi na into kulula ukuyichitha xa isentsha. Masizame indlela yokunyelisa uThembile ngendlela eya kuthi imphoxe aliwe nguNomava.

(Indima 1, Umboniso 2:4)

Le ncoko iphakathi kwaba balinganiswa iyasibonisa phandle ukuba ikho ingxaki ethukuzayo kolu thando lukaThembile noNomava. Kule ntshayelelo iyacaca into yokuba luza kubakho ungquzulwano kuba oomama abazimisele kusonga zandla. UBrink (1987:70) uyayigxininisa into yokuba unobangela neziphumo zibalulekile apha kwisakhiwo sebali. Into esiyiphawule kwinqanaba lentshayelelo siyibona xa singena kwinqanaba loyondelelwano. Ngokomgaqo womdlalo weqonga iziganeko zentshayelelo masizibone “zihamba”.



## Inqanaba 2: Inqanaba loyondelelwano

Kulapha kweli nqanaba loyondelelwano apha kufuneka sibone ubudlelwane phakathi kwabalinganiswa. Xa eza kuzeka uThembile siyamva eyalwa ngokuba makasebenze angajongi ilifa. Sidibana noZamile ethuka uMdendo ngokutshipha kwakhe. Akaphelelanga apho uZamile, ugxeke uKholisile ngokuhamba esiva izinto ezithethwa yilali ngekhaya lakhe. Ubudlelwane phakathi kwabo abubuhle ncam. Asikwazi kaloku isakhiwo sebali ukuqhubela phambili ngaphandle kongquzulwano phakathi kwabalinganiswa bebali. Ngaphaya koko thina bafundi bebali sibona apha ebalini ukuba isimo nesimilo somlinganiswa siluhlobo luni na ngakubanye abalinganiswa. Isimilo sakhe siza kusazi ngokuthi simve indlela athetha ngayo nabanye abalinganiswa nezinto athi azenze apha ebalini. UBarker (1976:16) usixelela ukuba injongo eqhelekileyo yabo bonke abadlali bomdlalo weqonga kukutsala adlwengule umxhelo nengqondo yombukeli aze ayigcine okanye awandise kude kube sekupheleni. Uphinda athi xa exoxa uye awutsale umdla wababukeli ngale nto yenziwa apha emdlalweni: ngokusizobela abalinganiswa, ngolwimi esiluthethayo, abadlali kunye nabadlalikazi bathethe, okanye ngokudibanisa ezi zichazwe apha ngentla.

Le nto yokuba esala nelifa likaThembile yenza sifune ukuqonda ukuba iza kuphelela phi na apha emdlalweni. Umbhali umzoba uZamile njengomlinganiswa onomsindo osempumlweni okwenciniba noba akathethi nyani. Esi siphene siso esiza kukhokelela lo mdlalo kuvuthondaba. UBoulton (1980:89) ulithatha inqanaba loyondelelwano njengezinye iziganeko ezothusayo ezikhokelela kwiingxaki ezintsha.

## Inqanaba 3: Inqanaba lokujiya kwezinto

Kwinqanaba lokujiya umbhali walo mdlalo kulapho siphawula ukuba isakhiwo sebali sisuka kwesinye isiganeko siye kwesinye njengoko sisiva kule nthetho yaba balinganiswa:

Nojenti: Rhaa! Ngumzi kabani lo. Ndingathini ukubona sele kuphithizela izinja emzini wam?

Zamile: Wenza ntoni Nojenti? Yintoni le uyenzayo?

(Indima 2, Umboniso 4:3)



Ngokweengcali zomdlalo weqonga zithi kweli nqanaba lokujiya kwezinto abalinganiswa abadlala indima ephambili bazifumana besebunzimeni yaye bephikisana. Ezi zinja kuthethwa ngazo apha ngabantu angabafuniyo abeze kuzimasa le mini kufike lo makoti ngayokunye noNomava. Itsho ke loo nto yenze sisibone isimilo salo mlinganiswe sithe thaa ezingqondweni zethu. Apha umbhali usebenzisa isikweko esisesinye sezixhobo ezinokusetyenziswa ngababhali ukuphuhlisa isakhono sabo. Umbhali uthetha ngezinja kodwa akathethi ngezinja uthetha ngabantu. Ngokweengcali zeencwadi zedrama kweli nqanaba lokujiya kwezinto abalinganiswa ababalaseleyo bazifumana basebunzimeni yaye bephikisana. Ezi “zinja” athetha ngazo uNojenti zizo ezincedisa uThembile ukuba abe nomfazi. UThembile uzibona ephikisana noNojenti ongafuniyo ukuba abe nomfazi. Le mpikiswano yiyo eza kwenza lo mdlalo uye phambili. UScholes noKellog (1966:212) bathi zonke izakhiwo zamabali zixhomekeke kunxunguphalo nesisombululo. Le nto ithethwa nguNojenti apha ngentla yenza ukuba kubekho unxunguphalo kuba uyavakala ukuba uxabene. Kumdlalo weqonga olu nxunguphalo lulungile kuba lenza abafundi babe nomdla weziphumo zalo, bazi ngaphezulu. Apha umbhali uphumelele ukubonisa ungquzulwano olubalulekileyo. UThembile wayengamonelwa nguNojenti kuphela, wayemonelwa nguTeteleza. Yiyo le nto esithi:

Teteleza: Ukuba ususe yena uya kuhamba uNomava nosana lwakhe, akanakho ukuhlala abe ngumhlolokazi emncinane enomntwana omnye emzini.

Nojenti: Natsho kakuhle ke zimazi. Khanindinike iyeza elo lokhula.

Nontsipho: Ungakhe ulinge ube ligwala.

(Indima 4, Umboniso 2:54)

Ingxaki yongquzulwano phakathi kwabalinganiswa isenokuthatha ubomi bukaThembile. Le ncoko iza kukhokelela kwesinye isiganeko esingaphezulu kwesi sicetywayo ngaba balinganiswa. Umbhali uyalusebenzisa olu nxunguphalo ludalwa yile ncoko ukugcina abafundi benomdla. Siye thina bafundi sifune ukwazi ukuba kuza kwenzeka ntoni okulandelayo. Umbhali uye abazobe abalinganiswa njengabanetshova ukufezekisa iimfuno zabo. Enye into ebalulekileyo kwesi sakhiwo kukubonisa indlela aye umlinganiswa athethe ngayo nabanye abalinganiswa isibonisa ukuba loo mlinganiswa ungumntu onjani na. UNojenti ungumlinganiswa ongenambeko, loo nto siyifumana xa ethetha nabanye



abalinganiswa apha ebalini. Ukwazile umbhali ukubonisa isakhono sakhe ekubhaleni eli nqanaba. Zonke izinto ezilindelekileyo ziyafumaneka.

#### Inqanaba 4: Uvuthondaba

Kuvuthondaba lwalo mdlalo kulapho uNojenti noZamile babulala khona uMdendo. Kweli nqanaba asicacelwa ukuba leliphi icala eliza kuphumelela, umdlalo ngoku ukwinqanaba eliphezulu. Eli nqanaba isenokuba linqanaba lovuyo, elentshabalalo nokuvela kwezinto ebezifihliwe ezingqondweni zethu. Olunye uvuthondaba lwenzeka xa kubhubha uZamile ebulawa yityhefu. Mayela noku, uAristotle xa ecatshulwa nguChatman (1978:43) uthi isakhiwo sebali kukucwangciswa kweziganeko zebali. Ukufa kukaMdendo noZamile ibe ziziganeko ezibi kakhulu.

#### Inqanaba 5: Inqanaba lokujika kweziganeko

Elinye inqanaba alisebenzisileyo umbhali linqanaba lokujika kweziganeko. Kweli nqanaba uNojenti uyazibona iimpazamo zakhe. Yiyo loo nto simva esithi:

Nojenti: Inene umona undidlakazile  
Ndixoleleni bantu beNkosi  
Ndilawulwe ngumona zihlobo zam.

(Indima 4,. Umboniso 4:59)

Ngokwale ntetho ingentla siyaphawula ukuba umdlalo uyehla. Kukho izisombululo kungqzulwano. Kulapho ubani anokusithelekelela khona isiphelo sebali. Uthi uNomava:

Nomava: Musa ukulila mama. Sula iinyembezi. Mna noThembile sakuxolela kudala. Sokuze sikulahle.

(Indima 4, Umboniso 6:63)

Umbhali uphumelele ukubhala lo mdlalo kuba uyilandele imithetho yomdlalo weqonga.



## Inqanaba 6: Inqanaba lesisombululo

Kwinqanaba lesisombululo elithi lona libe semva kovuthondaba sifumana iziphumo zongquzulwano. Kubakho isisombululo kolo ngquzulwano belugquba kwelo bali. UClark (1971:53) usixelela ukuba nawuphi na umdlalo weqonga onguwo uneenzima neenzingo zobom. Ezi zinto zikhangeleka zingabalulekanga kodwa zisisiseko, zilungquzulwano phakathi kobulungisa nobubi. Apha kulo mdlalo ubulungisa bungquzulana nobubi. Uphumelele umbhali kuba ubulungisa bukwazile ukoyisa ububi. Uphinda lo kaClark (1971:104) ongeze ngelithi ukuba umdlalo uye wangomeleleyo, kuza kubakho uqhagamshelwano olwenza imincili likwamangalisa apha emdlaweni.

Emveni kokuba izinto ziselubala zonke, waye wazicelela uxolo uNojenti ebantwini ngenxa yenkohlakalo yakhe. Ukucela kwakhe uxolo kwizizalwane awazenza izinto ezimbi, ibonisa ukuba isimo somlinganiswa sitshintshile. Izizalwane zakhe uNojenti zamxolela kwahlaliwa ngoxolo.

## **2.3 UHLALUTYO LWESAKHIWO SEBALI**

### **2.3.1 UTHEMBISA noMAKHAYA (Mtywaku, 1992)**

#### Amanqanaba

#### Ukuhlalutywa kwesakhiwo seballi

#### Inqanaba 1: Inqanaba lengabula zigcawu

Inqanaba lengabula zigcawu, linqanaba lokuqala lalo mdlalo, liqala kwiphepha lokuqala ukuya kwiphepha lesihlanu. Apha kweli nqanaba umbhali usidibanisa nabalinganiswa abaphambili kulo mdlalo onguThembisa noMakhaya. Uyasixelela kwakhona kwakulo eli nqanaba ukuba lo mdlalo wenzeke edolophini eMonti. Iziganeko zalo mdlalo zingqonge uThembisa kunye noMakhaya. Apha kwakulo eli nqanaba lokuqala umbhali uyayiveza into yokuba siza kudibana nengxaki kuba aba balinganiswa abaxelelani nyani. UMakhaya uphosisela uThembisa uthi uphumelele incwadi yeshumi. Uthi uMakhaya:



Makhaya: Undibona ndigcampuza kula manzi nje ndinekhephe – khephe elibomvu lesatifikethi sematriki. Yonke le minyaka ndisebenza apha esibhedlele ndingumabhalana wodidi lokuqala, suka ndazibona ndingaphandle komsebenzi ngandlela endingayiqondanga.

(Indima 1, Umboniso 2:2)

Makhaya: Indihleli le suti kaWal. Iyandembesa ke khona intombi kaSifuba. Kodwa le, ikude lee kuye ngesipaji. Intombi isemaqhuzwini.

(Indima 1, Umboniso 2:3)

Le ntetho kaMakhaya iyabonakalisa ukuba uMakhaya ungumlinganiswa othanda izisulu.

#### Inqanaba 2: Inqanaba loyondelelwano

Umbhali uye anike iingxaki ezinokulindeleka ebalini. Apha izinto ziyayondelelana. Eli nqanaba liqala kwiphepha lesithandathu ukuya kwiphepha lamashumi amabini. Iingxaki ebezivezwe kwingabula zigcawu ziyazibonakalisa. Ubudlelwane phakathi kwabalinganiswa abaphambili buyavela kweli nqanaba. Izinto abalinganiswa abazithandayo apha ebomini nazo umbhali womdlalo uye aziveze. Uthi umbhali:

Thembisa: Sisiqinisekiso sobumninimzi esi, Khayalam.

Makhaya: Ndingakubuyekeza ngantoni, Thembisa?

(Indima 2, Umboniso 1:6)

Kule ncoko yaba balinganiswa umbhali uyayiveza into yokuba ngumtshato wolonwabo noxolo. Kwakulo eli nqanaba loyondelelwano lweziganeko sifumana ukuba uMakhaya ebonwa nguThembisa nje efanelekile wayenxitywa nguWallachia, isithandwa sakhe. UWallachia unesingqala sokuba enze indoda ntle ngemali yakhe kanti uyenzela ntle ukuba ibonwe ngamanye amanenekazi. Mve xa esiti:

Thembisa: Kungathi kanti uMakhaya uhamba emankazaneni ngale moto.

(Indima 2, Umboniso 4:9)



UMakhaya wamphosisela unkosikazi xa wayerhana ukuba uhamba ngayo imoto emantokazini, wathi ebecelwe nguMadoda ukuba bayokukroba umama wakhe ogulayo emaXhoseni. Into yokuba uMakhaya athandane, nasekuthandaneni athandane neentombi ezishiywe nguThembisa watshatwa yingozi leyo ngoba azintshaba zakhe kunye nomtshato wakhe. Kwakulo eli nqanaba lokuyondelelana kweziganeko uMakhaya ubela uLauretta iingxowa zesamente zomzi wakhe, ezithengwe ngemali kaThembisa. Yingxaki ke le kuba ngoku akakhi uyachitha. Xa uThembisa ezamela uMakhaya indlela yokuba asebenze, uMakhaya akanamdla uthe phithi nguLaura. Yiyo loo nto esithi:

Makhaya: Uthi uLaura, ndiza kumshiya nabani ndakugqiba ukumncedisa ekuhlaziyeni iqokobhe lakhe lematshisi.

(Indima 2, Umboniso 7:4)

ULauretta wayemba uMakhaya, oyena mfana othandana noLaura nguBuyile. ULaura ebemba kuba engekho uMbuyiseli. Ukubuya kukuBessie Dlomo kwenza uMakhaya atshelwe zizicheku kuLaura. UMakhaya wboleka imali eyi-R40 000,00 emagqwetheni apho emagqwetheni wathi wamisa ngendlu yakhe. Wamisa ngendlu emagqwetheni eyayilungiswe nguThembisa, uyaphinda akamxeleli uThembisa into ebaluleke ngolo hlobo. Loo mali iyi- R40 000,00 waya kuzithandisa ngayo kuWallachia ngokuthi amakhele indlu. Lo mfo uthatha imali – mboleko engaphangeli, uza kuyihlawula njani?

### Inqanaba 3: Inqanaba lokujiya kweziganeko

Eli nqanaba liqala kwiphepha lamashumi amabini ukuya kwiphepha lamashumi amabini anesibhozo. Kweli nqanaba sidibana neziganeko zonxunguphalo zokuqala. Uthi umbhali:

Thembisa: Kungathi kanti uMakhaya waya kubambisa ngale ndlu. Kuya kufuneka ndikhangele isiqinisekiso sale ndlu kungathi kanti ndifukame phezu kwamaqanda abolileyo. Azi yintoni na le indihlelayo.

(Indima 3, Umboniso 5:20)

Le nto yokumiswa ngale ndlu emagqwetheni iza kukhokhelela kwesinye isiganeko esingasihle. Isakhiwo sebali siza kuthi sonke sibheke phambili, ingxaki ivele phezu



kwenye. UThembisa njengomdlali ophambili uzibona esengxakini. Loo nto ithethe ukuthi uwubhale kakuhle lo msebenzi. Emagqwetheni uyafumanisa uThembisa ukuba uMakhaya wamisa ngendlu xa wayeboleka imali engamashumi amane amawaka. Le mali wayokwakhela ngayo intombi enguWallachia indlu. Kwakhona ingxaki yeyokuba uMakhaya akakwazi kuhlawula ityala ngoku iyathengiswa. UThembisa udane kakhulu wagqiba ekubeni angamthumeleli mali uMakhaya esikolweni eRhawutini. Xa uMakhaya ebuya efika evela eRhawutini, ufika indlu ithengisiwe ngamagqwetha, umfazi wakhe umkile. Wathi xa ezama ukugezela abantu afika befakwe ngamagqwetha, wabethwa kwadumba nenyheke ebethwa nguBangile.

Ngeli xesha uMakhaya akasafunwa ngamantokazi akhe omabini awathi wachitha imali ezinkulu zomzi wakhe ewalungiselela, amgxotha angathi agxotha umshologu.

#### Inqanaba 4: Uvuthondaba

Lelona nqanaba liphezulu lomdlalo. Kubakho unxunguphalo, singalazi elona cala liza kuphumelela. Eli nqanaba lisenokuba lelokuvuya, isenokuba lelentshabalalo okanye ukuvezwa kwezinto ebezifihliwe emehlweni ethu. Eli nqanaba lesine liqala xa uThembisa eyoba esemsebenzini. UThembisa wayokudibana noogqirha e-I.C.U. Le nto idala unxunguphalo kuthi bafundi balo mdlalo. UMakhaya nanko endlwini kaWallachia nalapho isenza unxunguphalo into yokuya kwakhe phaya. Yiyo le nto umbhali esithi:

Thozama: Yeny' into le. Ebenga ubhut'Sipho akangefiki apha emini.  
Ndiyayoyika into enokwenzeka apha.

(Indima 4, Umboniso 5:29)

Xa uSipho oyindoda kaWallachia wayenokufika uMakhaya engqendeve phezu kwebhedi kaWallachia yayizakuba ngumlo lowo. Loo nto nathi siziva sibambe amazinyo sesi senzo. Uye wagxothwa nguWallachia endlwini yakhe apho waphela eyokuhlala endlwini kaMadoda. Uthe eselapho wafikelwa zincwadi ezimxelela ukuba umtshato uyaphela. Washiywa zingqondo uMakhaya waligeza.



### Inqanaba 5:Inqanaba lokujikwa kwezinto

Eli nqanaba kufuneka likho emdlalweni xa umbhali elibhale kakuhle elo bali. Isakhiwo somdlalo silindele thina bafundi sehle kancinci ngoba kufuneka kukhululwe amaqhina athile kungquzulwano. Kwalapho kweli nqanaba lokujikwa kwezinto, izinto ebeziziimfihlo ebalini ziyachazwa zivezwe zithi thaa kubafundi. Umbhali uziveza ngolu hlobo:

Samkele: Mhlawumbi ukuba ndandikunike konke ngoMakhaya ngowawubone ngolunye uhlobo. Okokuqala kuyathandabuzeka ukuba uMakhaya wadlula kwibanga lesithathu esikolweni.

Thembisa: Phofu, isatifikethi esi sematriki wasifumana njani?

Samkele: Wawukhe wasibona dadethu? Phaya eMonti dadethu, kukhe kwakho umfo othengisa izatifikethi, ekhupha kanye ezematriki. Uninzi lwabantu babanjwa. Kuyacaca ukuba uMakhaya ngomnye kwimbinana eyabhungcayo.

Thembisa: Unxitywa yintoni phofu mnakwethu? Ndahlangana naye enayo impahla, eyeyexabiso kunjalo nje.

Samkele: UMakhaya dadethu, unxitywa nguWallachia.

(Indima 5, Umboniso 1:35-36)

Eli nqanaba lifeza lidize amahlebo neemfihlo ngoMakhaya. Umbhali ukwazile ukulisebenzisa njengesakhi bali lethu.

### Inqanaba 6:Inqanaba lesisombululo

Apha kweli ibakala kubakho ukuguquka kwezinto. Isimo sabalinganiswa siyatshintsha. Ungquzulwano luphelile. Kukho umyalezo ofunyenwe ngabafundi bomdlalo. Kulapho sifumana isiphumo songquzulwano. Kulawula uxolo, iqhawe lamkela uzuko okanye ukufa.



Apha kweli nqanaba uThembisa akasathanga swii nguMakhaya. Loo nto ithethe ukuba isimo sakhe sitshintshile. UMakhaya uzihlelele endlwini kaMadoda. Isiphumo songquzulwano kukuphambana kukaMakhaya, esinye isiphumo songquzulwano kukwaliwa kukaMakhaya nguThembisa wabe uyaphela umtshato. Iqhawekazi lentlekele elinguThembisa wamnkela uzuko, wazithengela imoto, indlu, wahlukana noMakhaya onemosharha, wahlala ngolonwabo.

### 2.3.2 Uhlalutyo lwesakhiwo sebali

#### UThembisa noMAKHAYA (Mtywaku 1992)

Lo mdlalo ndiwubona wahlulwa-hlulwe wangamanqanaba amathandathu. Iziganeko zala manqanaba ziyathungelana. Isiganeko ngasinye singunozala wesinye, loo nto idala ukuba lo mdlalo uye phambili. Loo mabakala ngala angezantsi:

- (a) Inqanaba 1: Inqanaba lengabula zigcawu
- (b) Inqanaba 2: Inqanaba loyondelelwano.
- (c) Inqanaba 3: Inqanaba lokujiya.
- (d) Inqanaba 4: Uvutho-ndaba
- (e) Inqanaba 5: Inqanaba lokujikwa kweziganeko.
- (f) Inqanaba 6: Inqanaba lesisombululo.

Isakhiwo sebali esithe saqulunqwa sacwangcwiswa yeyona nto ifunekayo ekwakhiweni kwalo naliphi na ibali. UJeremy Hawthorn (1992:94) kwincwadi yakhe eyi *“Studying the Novels”* uthi lucwangciso ngendlela ethi iziganeko nezenzo zilandelelane. Lo kaHawthorn uyayiveza into yokuba zimbi iingcali zisibona isakhiwo sebali njengeziganeko ezibaliswayo ekuye kugxininiswe phakathi kukanobangela neziphumo zeziganeko.

#### Inqanaba 1: Inqanaba lengabula zigcawu

Umbhali walo mdlalo uwubhale ngobuchule nangobuchwepheshe lo mdlalo kuba kwinqanaba lengabula zigcawu uyasixelela ukuba lo mdlalo wenzeka eMonti. Kule ngabula-zigcawu uyasinika abalinganiswa bakhe abaphambili abanguMakhaya kunye NoThembisa. Kwalapha kule ngabula zigcawu iyavezwa into yokuba ingxaki isenokuvela kuba sidibana noThembisa engagqibi ncam ukuba makatshate okanye angatshati. Zimbi



Iingcali zikholelwa ekubeni xa umlinganiswa efuna ukwenza isigqibo phakathi kwezinto ezimbini ezibalulekileyo, kuthiwa elo nqanaba lungquzulwano lwangaphakathi. Olu ngquzulwano oluza kusenxa sibe nomdla wokuba wode akhethe esiphi isigqibo.

Kweli nqanaba sikwaxelelwa nangezinto zothando lukaThembisa nabanye abafana. Enye yezinto ezifunekayo kukuba umbhali asixelele okuncinci ngembali yomlinganiswa oyintloko. Kule ngabula zigcawu sikwavezelwa ngantlanye ingxaki ekhoyo kulo mdlalo. Uyiveza ngolu hlobo umbhali:

Thembisa: Hayi wethu, khawundiyeke mna ndiye kuzihlambela i-overall yam.

Samkele: Ngaba bethu xa amaNgesi athi, love is blind athetha le nto?

(Indima 1, Umboniso 5:5)

Apha kuphikisana umntu nodade wabo. USamkele ufuna uThembisa atshate noZamile kuba efundile eligqwetha. Udade wakhe yena wayezithandela uMakhaya wakhe noba unjani na. Iingxaki esiziphawule kwingabula zigcawu zizo ezisikhokelela kwiziganeko zenqanaba loyondelelwano.

### Inqanaba 2: Inqanaba loyondelelwano

UBoulton (1980:78) ulithatha inqanaba loyondelelwano njengenkqubela phambili eye ibe neziphumo ezimangalisayo ezikhokelela kwiingxaki ezintsha. Apha kweli nqanaba izinto umlinganiswa azinqwenelayo ebomini umbhali uyaziveza. Uthi:

Thembisa: Azi ukuba bendinokukwazi na ukumbuza uZamile? Bendiya kumqala ngaphi eneyakhe nje imoto? Ngaphaya koko bendiya kuba ndizibizela intonga.

(Indima 2, Umboniso 5:9)

Kuyacaca ngokwesi sicatshulwa uThembisa ebomini bakhe ufuna indoda eza kumbusa ngenxa yezinto anazo yena. Loo ndoda ibe ngaphantsi kuye ngemfundo. Sifumana ukuba indoda yokuqala eyayiyinqununu inesidanga zange ayifune, emveni koko



uthandane negqwetha nalo uye walala xa kanye licela umtshato. Le ingentla ibonisa ukuba umbhali ulakhe kakuhle eli bali.

### Inganaba 3: Inganaba lokujiya kweziganeko

Oku kunqwenela ukutshata uThembisa, nokwenza atshatele endodeni eza kucaka kuye zizo eziza kukhokelela engxakini. UEsslin (1976:43) uthetha enjenje ukudaleka konxunguphalo kunye nomdla, kunye nokutyhilwa nokuphatheka yeyona nto ethi ibonise ukwakheka komdlalo weqonga.

Ukuhamba kukaMakhaya aye kwizithandwa zakhe lunxunguphalo elenza abafundi babenexhala lokuba yintoni enokwenzeka xa enokuyazi uThembisa le ndaba yakwa mkhozi.

Umbhali uthande ukumbaxa uThembisa njengoko ethande ukumenza umlinganiswa onemali gqitha. Zithande ukubaninzi gqitha izinto azenzileyo ngexesha elifutshane, yaye ngokweminyaka usemtsha. Le ndlela uyisebenzise nje ukufezekisa umxholo wakhe. Mhlawumbi umbhali ufuna kuphumelele umxholo wakhe.

### Inganaba 4: Uvuthondaba

Inganaba lovuthondaba liqala kwiphepha lamashumi amabini anesibhozo ukuya kwiphepha lamashumi amathathu anesine. Ngokutsho kukaCohen (1973:177) uvuthondaba lelona nqanaba liphezulu okanye libalulekileyo ezithi iziganeko zebali zikekelele ngakulo. Uphinda axoxe athi lusenokuba linqanaba apho izinto nongquzulwano apha ekwakhiweni kwebali zisonjululwe. Yimigudu yokusombulula ungquzulwano.

Apha sidibana noThembisa elele e-I.C.U. emveni kokuba ewile xa ebegqiba kuthetha noMakhaya. Eli gumbi lezigulana lingentla lelabantu ubomi babo obuphakathi kwenyama nozipho. Oku kuphantsa ukubhubha kukaThembisa kuza kukhokhelela kwesinye isiganeko. UHendry (1991:2) ubhekisa kweli nqanaba njengexesha lokubamba amazinyo, sinexhala thina bafundi ixesha lokuphumelela okanye ukungaphumeleli kongquzulwano. Olo vuthondaba lokufa isiqqa lisiphatha kakubi thina bafundi ngoba asazi iziphumo zako. Emveni kokuba ephilile uThembisa ugqibe ekubeni aye emagqwetheni amlahle umyeni wakhe uMakhaya. Eli linqanaba elixhome kakhulu kangokuba esi senzo siphele



siphambanisa uMakhaya. Enye ingcali ithi uvuthondaba ebalini lusenokuba ngumzuzu wentshabalalo, okanye ukwazi inyaniso eyiyo usezingqondweni nyaniso leyo ebe ingaziwa kwixesha elidlulileyo ngabalinganiswa.

Le nto yokuqhawuka komtshato kaMakhaya isenza singathandabuzi ukuba uvuthondaba linqanaba lokuqhawuka kukajingi abantwana bedlala. Ngeli xesha nokufa kufanelekile sikulindele singabafundi. Uthi uClark (1971:104) ukuze kuthi kanti umbhali womdlalo weqonga uphumelele, kufuneka uqhagamshelwano oluninzi olwenza imincili nolumangalisayo apha emdlalweni. Into yokuphambana kwalo mfana kweli bali isenokubamangalisa abanye abafundi. Umbhali uyayinyanzela nje into yokuphambana kukaMakhaya, kodwa kuba efuna abalinganiswa abenza izinto ezingalunganga baphele besokola, izinto zingabahambeli kakuhle ebomini. Andisiboni isizathu sokuba amphambanise uMakhaya. Into yokuncedakala kukaThembisa iyasivuyisa thina bafundi bale ncwandi. UClark (1971:57) uthi iqela leedrama lizisombulula iingxaki ngendlela enobuchwephesha bedrama.

Into esiza kuyibona ngoku siza kuphawula ukuba uThembisa uza kuzama ukuzikhulula kumtshato wobuxoki awazibophelela kuwo. Loo nto siza kuyiphawula kula manqanaba omdlalo alandelayo.

#### Inqanaba 5: Inqanaba lokujika kwezinto

Inqanaba lokujika kweziganeko lisenokuqala kwiphepha lamashumi amathathu anesihlanu ukuya kumashumi amane. Kweli nqanaba kulapho ibali lifikelele kwingxuba-kaxaka yalo, kwaza kwakho ukuguquka kweziganeko apha kwisakhiwo sebali ethi loo nguquko izise isisombululo. Esi sisombululo siso kanye esikhokhelela ekutyhilweni nasekubhentsisweni kweemfihlo zomdlalo weqonga. Nawuphi na umdlalo weqonga onguwo, kufanelekile ukuba libekho eli nqanaba.

Siyafumana apha kweli nqanaba uMakhaya zange aphumelele nebanga lesithathu. UMakhaya wazibandakanya nomshimbilili wokuthenga isiqinisekiso sebanga leshumi. Kwalo Makhaya-ndini ufanelekileyo ade anconywe nazizifundiswakazi wayenxitywa nguWallachia. Okokugqibela zange akhe abambe anyamezele emsebenzini wakhe, ubamb' eshiya. UMakhaya wafunelwa umsebenzi nguWallachia oyintokazi yakhe. Elokugqibela, lo mdlalo nangona bekufanele unenqanaba lesisombululo esicacileyo,



andisiboni kakuhle, ingathi izinto uzishiye zisajinga. Usifihlile isiphelo sikaMakhaya, simgqibele ngokuya ebephambana.

#### Inqanaba 6: Inqanaba lesisombululo

UCohen (1973:86) uyayiveza into yokuba inqanaba lesisombululo lusetyenziswa ukubonisa isiphelo esihle nesithe sululu sesakhiwo sebali, inqanaba lokugqibela lesisombululo songqzulwano.

Njengoko esitsho lo kaCohen (1973:88) izinto azilungiswanga ngokupheleleyo gqibi ngoba uMakhaya umshiye eligeza. Asiva ndawo kweli bali ukuba uThembisa noMakhaya babuya boxolelana, baphela ubutshaba ingulowo azisole, aguquke kwiimpazamo neemposiso zakhe. Aba balinganiswa inokuba babhubha bengasavani ngokwendlela umbhali aliphetha ngayo eli bali. Indlela aligqibezele ngayo andiyincomi ncam. Enye into lo mdlalo unayo indawo encinane agqwidize kuyo umbhali, bekufuneka umbhali ebuye naye uMakhaya emagezeni aze amtshintshe isimo sakhe azisole ngazo zonke izenzo zakhe ezigwenxa phambi kukaThembisa, amzobe uThembisa njengomlinganiswa othi ajike amsizele uMakhaya emveni kokuba uMakhaya ebethekile. Loo nto ibiya kudala imvakalelo kakhulu njengaphaya ku “*Ndixoleleni*”. Kodwa ngenxa yokuba umbhali efuna ukuveza lo mxholo wakhe kule ncwadi umshiye uMakhaya ephambana. Iqhawekazi nguThembisa, othetha enjenje:

Thembisa: Ndiza kuzithengela eyam indlu ndibakhwelele abantwana bakamama bakwazi ukuzonwaya ukuze sihlale sibukana.

(Indima 5, Umboniso 7:43)

Umbhali usinikile kambe iziphumo zongqzulwano, nezisombululo kwiingxaki ebezombethe umdlalo ngakumbi ezikaThembisa. Umdlalo uphela iingxaki zika Thembisa zisonjululwe, hayi ezika Makhaya.



### 2.3.3 Bhut' lizo ndixolele (Ndabeni & Ntloko, 1979)

#### Amanqanaba omdlalo weqonga

Umdlalo weqonga othe wabhalwa ngobuchule ngulowo ongumbhali wawo awucwangcwise ubenamanqanaba onawo. Lo mdlalo ungentla uthi "*Bhut' Lizo Ndixolele*" unawo loo manqanaba. Makhe siwajonge ukuba ngawaphi esiwafumanayo.

#### Inqanaba 1: Inqanaba lengabula zigcawu

Ngokubona kwam eli nqanaba lingentla lisenokuqala kwiphepha lokuqala ukuya kwiphepha leshumi elinambini. Kweli nqanaba kulapho umbhali bekufuneka asixelele ngabalinganiswa abaphambili kunye nobudlelwane phakathi kwabo. Aba babhali babini baphumelele ekubhaleni le ntshayelelo ngoba basixelele ngoNonzwakazi, uNomhle, uLizo noNosindiso njengabalinganiswa abaphambili kulo mdlalo. Kwakuyo le ntshayelelo bakwazile ukusixelela thina bafundi ukuba eli bali lenzeka ezilalini. Aba babhali bayayiveza into edala unxunguphalo ekukumka kwabantwana besifazana phakathi kwekhaya besiya kude nekhaya apho baza kuziphatha. Bayayalwa apha kule ntshayelelo. Enye into esenza sibambe amazinyo singabafundi balo mdlalo yeyokuba ingaba bethu bayamva na uLizo ngenene xa ebayala, ade acele kule nto yabantwana. Le nto yokucela kule nto yabantwana kukaLizo yenza ukuba ubani avule amehlo. Olu nxunguphalo lusenza sibe nomdla wokufuna ukuqonda nokwazi ukuba ingxaki yento enokwenzeka eyoyikiselwa nguLizo kwintshayelelo yalo mdlalo ayizukwenzeka na kumanqanaba alandelayo.

#### Inqanaba 2: Inqanaba loyondelelwano

Apho kweli nqanaba ndiphawula ukuba ingxaki ibisoyikiselwa nguLizo xa ebeyala iintombi zikayise iyazibonakalisa kuba naku uNonzwakazi ecelwa uthando nguMonde kungekudala uyamvuma. Le ngxaki ndiyibona iqala kwiphepha leshumi elinambini ukuya kwiphepha lamashumi mathathu anesithandathu. Kweli nqanaba lokuyondelelana kwezinto uNonzwakazi ukhe wazimela eNxukhwebe, waqhatha uMatron noNesi wathi uya kwagqirha eBhofolo. Yiyo loo nto umbhali esithi:



Nonzwakazi: Bhuti ndithethe ubuxoki phaya kuNesi naku Matron ndathi ndiya kwagqirha eBhofolo. Andaziwa ukuba ndilapha.

Monde: Akunani sana oko nje uze kufika siya kuzama ukubetha koomofu sibethe negqaza nje uhambe ke.

(Indima 5, Umbonisa 1:23)

Oku kucatshulwe ngentla kusikhumbuza amazwi eziyalo zikaLizo. Loo nto isenze ixhala. Kwakulo eli nqanaba uMonde uqhatha uNonzwakazi ukuba batshate. Utsho amxelele ukuba imatriki uza kuyifumana ngembalelwano xa wayesala uNonzwakazi ukuvuma eso sicelo. Loo nto umbhali uyibonisa ngale ndlela:

Nonzwakazi: Ndakuba yini ngubhuti Lizo xa ndinomjikela ngasemva kanjalo ubhuti?

Monde: Sana lwam ubhuti wakho uya kuxakwa xa eva ukuba sesitshatile into engenakuyikhulula ke leyo.

(Indima 5, Umboniso 1:25)

Ekugqibeleni uvumile kuMonde uNonzwakazi ukuba uza kuba yinkosikazi kaMonde, ude wafakwa umsesane wengeji uNonzwakazi lisoka lakhe. Xa izikolo zivaliwe uNonzwakazi uphawulwa nguNosindiso ukuba unomvandedwa aze amncwine, aze ayichaze into yokuba banezigqibo zomtshato noMonde. Ingxaki ufuna ubhuti wakhe uLizo ayazi loo nto ukuze amkhulule. Wayisa uNosindiso into yokuba uNonzwakazi uyenda waza uLizo wala esithi makaphumelele oku kwebanga leshumi. Into yokungavumi kukaLizo ukuba ende uNonzwakazi wazimkela ngetshova. Xa umdlalo ubhalwe ngendlela enobuchule kufuneka kubekho iziganeko zebali ezimangalisayo nezothusayo.

### Inqanaba 3: Inqanaba lokujiya kwezinto

Kweli nqanaba uNonzwakazi ushiya ikhaya lakhe aye kuzishweshwisa eMonti. Eli nqanaba liqala kwiphepha lamashumi amathathu anesithandathu ukuya kwiphepha lamashumi mahlanu anesibini. Apha kweli nqanaba ungquzulwano luya luba lukhulu phakathi kwabalinganiswa. Amacala amabini angquzulanayo ayohlulelana.



Abalinganiswa abaphambili bazibhaqa besebunzimeni. UNonzwakazi ushiye ikhaya lakhe ngetshova wayokuhlala noMonde. KuloMonde ufumana ingxaki ngoba akafumani bantwana emtshatweni wakhe. Ingxaki yakhe yesibini kukumana egula uMonde oogqirha bathi utywala ubusebenzisa ngamandla.

Le Roux: Andithi uyabusela utywala besiLungu Mnu.Hluleka?

MamXesibe: Kakhulu ngolu hlobo lungafunekiyo Gqirha.  
Ngaba ubona ntoni wena Gqirha kule ngulo yakhe?

Le Roux: Unezilonda ngaphakathi esiswini sakhe. Yonke le ngxaki ibangwe yintselo egqithileyo kwisisu esilambileyo qho.

(Indima 8, Umboniso 1:46)

Inokuba esi simo sikaMonde sokuziphatha siyamkhathaza uNonzwakazi. Enye into ebangela ukujiya kwezinto kuxa egula okwesibini uMonde.

#### Inqanaba 4:Uvuthondaba

Elona nqanaba liphezulu kweli bali kukubhubha kukaMonde. Olu vuthondaba lweli bali lubonisa ukuba bakwazile ukulizoba eli bali. Eli nqanaba lidala unxunguphalo kubalinganiswa. Uvuthondaba luye lubeke iinjongo zabalinganiswa emngciphekweni. Ngeli xesha agxothwa ngalo uNonzwakazi siziva sikhathazekile yaye sizibuza ukuba ingaba uza kwamnkeleka na emva ekhaya. Uthi umbhali:

MamXesibe: Akuzazi apho wawuvela khona ukuze ube lapha? Kaloku oonokrawuzana sebezihlokomisile ezithi, wena sewumfikilwa kusekutsha nje phezu kokuzila.

Nobantu: Nkosi uzube nam xa ndiphantsi kwale inkxwaleko nokunyeliswa.

(Indima 11, Umboniso 1:57)



UMamXesibe akasamfuni uNobantu kuba emtyhola ngelithi akazali. Enye into ebangela ukuba agxothwe, uthi sele ethandana ekubeni esandula ukubhujelwa. Akamkhuphi uNobantu kubantu abadlisa uMonde ityhefu. Kwelinye icala uNobantu akafuni kuhamba ngoba kaloku wemka ngetshova kowabo wazishweshwisa. Xa emenyelisa uNobantu uthi akanamva, ngelinye igama akanakhaya. Uvuthondaba isenokuba linqanaba lovuyo, iinyembezi okanye ukufa. Apha uvuthondaba lweli bali lunokufa nokuhlupheka kwabantu.

#### Inqanaba 5: Ukujika kweziganeko

Lelinye lamanqanaba abathe ababhali banalo kule ncwadi. Eli nqanaba lisemva kovuthondaba. Kukho ukujika kwezinto okubangela kubekho ukujika kweziganeko apha ebalini. Oku kujika kwezinto kukhokelela kwisisombululo. Iziganeko zebali ziya ngasekupheleni kwebali.

Eli nqanaba liqala kwiphepha lamashumi mathandathu ananye ukuya kwiphepha lamashumi mathandathu anesine. Apha izinto ebezingacacanga ziyacaciswa. UNonzwakazi ubuyela kowabo. Ubuyela kowabo emveni kokuba ephuphe iphupha elivela kumama wakhe elithi makagoduke. Ekhaya uye wamkelwa nguLizo nomfazi wakhe.

#### Inqanaba 6: inqanaba lesisombululo

Lelona nqanaba lokugqibela lomdlalo wethu. Apha siyazixelelwa iziphumo zokugxothwa kukaNonzwakazi ezenze ukuba abuyele ekhaya. Siyasibona isiphelo somlinganiswa wethu oyintloko. Lo mbhali ezinye iingongoma ebefanele ukuba uzifake phantsi kwenqanaba lokujikwa kweziganeko, yena uzifake kwinqanaba lesisombululo. UNonzwakazi ekugqibeleni ucacisela uLizo nomfazi wakhe ukuba kwenzeke ntoni ukuze aye eMonti, iyintoni embuyisa eMonti. Ezi ziganeko uzichaze kwinqanaba lesisombululo, endaweni yenqanaba lokujikwa kwezinto.

#### Uhlalutyo lwesakhiwo sebali

#### Bhut' lizo ndixolele (Ndabeni & Ntloko, 1979)

Ngokutsho kukaHendry (1991:1) isakhiwo sebali yile nto yenzeka apha ebalini – iziganeko ezilandelelanayo ezenzekayo. Uphinda athi sisenokujongwa njengesithuthi ekuthi amanye



amalungu ebali, umlinganiswa kunye nomxholo kanye, ziye zithuthwe ngesicwangciso esithe sacwangcisa ngobuchule ukuya kwisiphelo esifizekisa iinjongo.

Lo msebenzi ungohlalutyo lokwakhiwa komdlalo weqonga obhalwe nguNdabeni noNtloko othi *"Bhut' Lizo Ndixolele"*. Ukwakhiwa kwebali yenye yeempawu ezifunekayo kumdlalo weqonga. Kufanelekile ukuba iziganeko zebali zilandelelane, isiganeko esithile sikhokelele kwesinye. Ingcali uBaldick (1990:170) yebali elingumdlalo ithi xa icaphula uAristotle:

*"A plot should have a beginning, a middle and an end, and that its events should form a coherent whole"*

Ukwakhiwa kwebali kumanqanaba angala, inqanaba lengabula zigcawu, inqanaba loyondelelwano, inqanaba lokujiya, uvuthondaba, inqanaba lokujika kweziganeko nenqanaba lesisombululo, lisenokubakho maxa wambi icandelo lesiphetho sempixano (catastrophe).

Lo mdlalo uthi *"Bhut' Lizo Ndixolele"* ndiye mna ndawahlula-hlula wangamanqanaba amathandathu. La manqanaba ayathungelana ngokweziganeko, loo nto itsho inike ibali isimbo sesakhiwo esindindeneyo esinesicwangciso esithe sululu.

#### Inqanaba 1: Ingabula zigcawu

Kwingabula zigcawu yalo mdlalo zonke izinto ezifanelekileyo ziveziwe ngumbhali phambi kokuba umdlalo uye phambili. Uthi uBal (1985:82) malunga nomdlalo:

*The common aim of all dramatists is to win the attention of the audience and keep it or possibly increase it until the end.*

Le ngabula zigcawu iqala kwiphepha lokuqala ukuya kweleshumi elinesibini. Lo mdlalo uqhutyelwa ezilalini kodwa akhona amanqanaba omdlalo aqhubeke eMonti. Apha sidibana noLizo eyala oodade bakhe uNonzwakazi noNomhle abaya esikolweni eNxukhwebe. Umdlalo weqonga usekelwe phezu konxunguphalo nexhala. Into ebangela ukuba aba bantwana bakowabo bangaphumi nje engawenzanga amazwi yayibangelwa lixhala xa ebayala aba bantwana intliziyo yakhe ibuhlungu. Yiyo loo nto umbhali esithi:



*Kuthi mandithi ze ningabuyeli kweli khaya xa nithe noyiswa zizimilo zenu. (wafixiza)*

(Indima 1, Umboniso 2:15)

Kwa into yokuba lo mlinganiswa alile idala unxunguphalo, sizibuze imibuzo ukuba yintoni le imhluphileyo. Kwakhona oko kulila kukaLizo kubonisa ukuba ikho ingxaki ekhoyo. Kumdlalo weqonga umlinganiswa waziwa ngabafundi isimo sakhe, ubuntu bakhe nakwezinye izinto apha ebalini. Kwakhona simazi umlinganiswa ukuba unjani na ngento ephuma kuye emlonyeni wakhe. Apha kulo mdlalo umbhali usivezela ungquzulwano emasilulinde, ngquzulwano olo oluza kuba phakathi kwabalinganiswa. Uthi uLizo:

*“Kuba lixhala kakhulu ukuphuma kwabantwana abangamantombazana phakathi kwekhaya besiya elizweni naphakathi kweentlanga abangazaziyo.”*

(Indima 1, Umboniso 2:14)

Le ntetho kaLizo yiyo eyenza ixhala kwanokufuna inkqubela phambili yebali eli. Loo nto umbhali uphumelele ukubonisa ukuba masilindele ntoni esenokuba ngunobangela wongquzulwano phakathi kwabalinganiswa abaphambili.

## Inqanaba 2: Inqanaba lokuyondelelana kweziganeko

Inqanaba loyondelelwano kulapho siphawula okokuba zikho iingxaki ezintsha ezivelayo. Kulapho umlinganiswa othile ebalini aye azibonakalise nokuba akatsho ngomlomo ukuba akahambisani nomlinganiswa othile. Loo, nto usenokuyibonisa ngezenzo zakhe. Yiyo le nto yena uBoulton (1980:78) esithi xa ethetha ngeli nqanaba:

*“Boulton regards motoric phase as some startling development giving rise to new problems. He further informs us that the events introduced in the beginning of the drama should start “walking”.*

Xa eli xhala belililisa uLizo wada wasixelesa xa ekhupha oodade wabo, liyaqala “ukuhamba” ngokutsho kwale ngcali, uNonzwakazi uthandana nenkwenkwe eNxukhwebe. Ezi ziganeko nazo kwiphepha leshumi elinambini ukuya kwelamashumi mathathu



anesithandathu. Izinto ezithandwa nguNonzwakazi ebomini bakhe ziyavezwa ngumbhali kweli nqanaba. Uthi umbhali:

Nonzwakazi: Bhuti ndithethe ubuxoki phaya kuNesi nakuMatron ndathi ndiya kwaGqirha eBhofolo. Andaziwa ukuba ndilapha.

(Indima 5, Umboniso 1:24)

UNonzwakazi umbhali umzobe wangumlinganiswa ofuna ukufezekisa loo minqweno yakhe, engahoyi amaphupha kaLizo ngekamva lakhe elaliza kumkhokelela kumarhiwu aluhlaza. Le minqweno yakhe yokuthanda ulonwabo yiyo eyamkhokelela kungquzulwano noLizo ubhuti wakhe. Olu ngquzulwano luphakathi kwabo luqhubela isakhiwo sebali phambili, loo nkqubela phambili ikhatshwa lungquzulwano olunye emva kolunye. Umdlalo wedrama ungongquzulwano. Xa umbhali eqhubela phambili esi sakhiwo sebali uye asebenzise abalinganiswa. Kubakho umlinganiswa oyintloko ezithi zonke iziganeko zebali zingqonge yena. Kubakho ophikisayo, le mpikiswano yiyo ebangela ibali nempixano ziye phambili. La macala mabini angavaniyo ubuncinane mawabe bulingana ngamandla. Apha ebalini umboniso ngamnye uba negalelo komnye olandelayo umboniso webali, loo nto yenza ibali liye phambili.

UNonzwakazi unongquzulwano ngaphakathi kuye, akazi ukuba yeyiphi engcono iyimfundo nomendo, ubhaqwa ngusisi wakhe uNosindiso ekuloo ngxaki. Uthi xa embuza uNosindiso:

Nosindiso: Kutheni na Nzwaki ngathi akonwabanga nje?

Nonzwakazi: Hayi sisi akukho nto.

Nosindiso: Hayi ke wethu ndikubona ukhe wangathi unomvandedwa ngaba kutheni? Kanti ndixelele ukuba kukho into engamanga kakuhle kwezobubhinqa njalunjalo.

(Indima 5, Umboniso 1:26)



Xa umbhali esakha ibali leqonga ziyasetyenziswa nezikweko, apho umlinganiswa athetha le nto angayithethiyo. Isikweko esi sibonisa into ethile ngesithethi eso esingayibizanga ngegama, umzekelo uthi uNosindiso makamxelele ukuba kukho into engamanga kakuhle kwezobubhinqa: Umbhali usebenzise intetho efihlakeleyo kumntu ongasiqondi kakuhle isiXhosa. Le ncoko phakathi kwaba balinganiswa yenze unxunguphalo. Unxunguphalo luye maxa wambi lukhokelele kummangaliso okanye umothuko.

UNonzwakazi uthi ufuna ukwenda wasuka wathi xa uNonzwakazi esithi ufuna ukwenda, uthe xa enqandwa nguLizo, uNosindiso nanguNomhle wazimela ebusuku waya eMonti kuMonde. Eli nqanaba liphela sisamatshekile, simangalisiwe ukuba uza kuthini uLizo. Manyathelo mani aza kuwathatha ekubeni ebebayala izolo' oku.

### Inqanaba 3: Inqanaba lokujiya

Eli nqanaba kweli bali liqala kwiphepha lamashumi amathathu anesithandathu ukuya kwiphepha lamashumi amahlanu anesibini. Lo kaEsslin (1976:43) uthi ukudaleka kokuxhalaba nexhala kunye nomdla, kunye nentshayeleyo nendlela ekuqhutywa ngayo yindlela ethi ibonise ukwakheka kwebali leqonga.

Apha kweli nqanaba sonke isakhiwo sebali sisuka kwenye ingxaki yongquzulwano siye kwenye. Ungquzulwano olukhoyo luzala olunye. Apha kweli nqanaba abalinganiswa abangquzulanayo bayohlukana mpela. Nanko uNonzwakazi eyokutshona eMonti, uLizo yena ehleli ezilalini kowabo.

Nayiphi na into eyenzeka emdlalweni inesizathu soko. Into ebangela ukuba azimele uNonzwakazi emke ebusuku kukwalelwa ukuba atshatwe nguMonde awayemthanda.

EMonti kuNonzwakazi izinto azikhange zibe ntle ncam emtshatweni wakhe kuba umyeni wakhe uMonde wayesela gqitha wada waguliswa butywala. Isenokwenzeka into yokuba yayimkhathaza loo nto. Iyavezwa kulo mdlalo njengesinye isiganeko esikhokelela kuvuthondaba ukuba khangela afumane bantwana emyenini wakhe. Apha kweli nqanaba lokujiya kwezinto umbhali usebenzise ungquzulwano lwangaphakathi. Kweli nqanaba umbhali uveza intlupheko eziswa kukugula kukaMonde.



Isakhiwo sebali sixhomekeke kungquzulwano oluye lona lukhokelele kunxunguphalo nasekubambeni amazinyo kwabafundi besoyikisela into enokwenzeka:

Mandisa: O! kulungile ke nam ndiyahamba. Sesobonana kodwa ngathi namhlanje udibene nezinja ziphangela.

(Indima 9, Umboniso 1:48)

Le ntsongelo yalo mlinganiswa isenokuboyikisa abanye abafundi kuba imithi ungquzulwano. Olu ngquzulwano lwangaphandle lukaMandisa lukhokelele ekudlisweni kukaMonde ngetyhefu. Loo nto umbhali uthi xa eyiva:

Mandisa: Ndifuna ukucela wena ukuba uze umgalelele iyeza lothando endilifumeneyo. Undincede Linda ungakhe ulinge wale xa ndikuxelela.

Monde: Noko kusuke kwakho into esuka enkabeni izo kuthi vingci apha ecabangeni.

(Indima 10, Umboniso 1:53)

Isiganeko sokugqibela sokujiya kwezinto kukufa kukaMonde, apho aphela uNonzwakazi engumhlolokazi.

#### Inqanaba 4: Uvuthondaba

Ukubhubha kukaMonde sisiganeko esothusayo kubafundi beli bali. Eli nqanaba liqala kwiphepha lamashumi amahlanu anesithathu ukuya kwiphepha lamashumi amathandathu ananye. Kulapho kusweleka uMonde okulandelwa kukugxothwa kukaNonzwakazi egxothwa nguMamXesibe.

Umbhali kolu vuthondaba usebenzisa ungquzulwano lwangaphakathi lukaMamXesibe esenzela ukothusa abafundi. Olu ngquzulwano lusikhokelela kuvuthondaba olubonisa ukungonwabi ngenxa yokungazali kukaNonzwakazi:



*“Ungahlala nendoda iinyanga ezingaka kanti izakufa ingeshiyanga nto eya kuba ngumfanekiso wayo. Ndiza kulenza ntoni mna idolokazi?”*

(Indima II, Umboniso 1:48)

Ngale ntetho ingentla, umbhali usibonisa into enokwenzeka kwixesha elizayo ngale nkosikazi. Into ebangela umbhali amenze uNonzwakazi angazali emtshatweni inoba ebefuna ukuba akwazi ukuphuhlisa umxholo weli bali, ngokuba kaloku xa ebemenze wazala ebengazukukwazi ukumgxotha uMamXesibe emveni kokuba ebhubhile uMonde. Umlinganiswa sisiphawula isimilo sakhe ngendlela athi athethe ngayo nabanye abalinganiswa apha ebalini. Kuyacaca ngokwendlela athetha ngayo uMamXesibe apha kweli bali ukuba wayengumama okhohlakeleyo. Enye ingcali ithi undoqo webali yingxabano nempikiswano yaye ithatha abantu ababini ukuze ingxabano iqhubeke. Le ngxabano kaMamXesibe iqhubela ibali phambili. U-Abrahams (1993:60) uthi ukuba le nto yenzekayo ijika naziphi na izinto esizimisileyo sazenza, loo nto yaziwa njengonxunguphalo. Into yokugxothwa kukaNonzwakazi emzini iyamangalisa, isishiya singazi ukuba xa libhubhile elo xhegokazi, sizibuza umbuzo wokuba ngubani oza kushiyeke nomzi. Uthi uCohen (1973:7) isimo nendlela umlinganiswa athetha ngayo zisenokuba yinto eyenzeka qho ide iphuculwe apha kubhalo lwamabali.

Nonzwakazi: Kudala ndikuxelela ke Makswell.

MamXesibe: Umxelela ntoni sikhebeleshendini? Nawe phuma umke kulo mzi wam. Yini le! Ucinga ukuba lo mzi wam uza kwenziwa ijenti-heyisi nini? Sis! Le nto iziphatha kakubi ingakwazi nokuzilela indoda yayo.

(Indima 11, Umboniso 1:59)

Umdlalo ngoku ukwelona nqanaba liphezulu. UNonzwakazi ukhetha ukubhangazela. Maxa wambi umbhali webali uye asebenzise uphawu oluthile ukuqhubela phambili ibali lakhe. Umbhali usebenzise uphawu okanye isimboli kwesi sigaba sovuthondaba. Le simboli isenoba luphawu, umsi, iculo nezinye. Olu phawu uye umbhali alusebenzise ukubonisa into ethile. UNonzwakazi waba nephupha elithi makagoduke uLizo uza kumamkela. Loo myalezo wephupha wawuvela kumama wakhe. Enye ingcali ithi unxunguphalo lwangaphakathi yinto eyenzeka engqondweni yabalinganiswa. Iphinda ithi



le ngcali xa ixoxa, olu nxunguphalo lwangaphakathi lunokubonwa ngokuthi umlinganiswa abe neembono ezahlukeneyo, amacebo nezimbo eziboniswa ngabalinganiswa. UNonzwakazi kweli nqanaba uxakiwe ukuba makathini na, unongquzulwano lwezimvo kuye ngaphakathi, kodwa ke wada wagqiba ekubeni agoduke.

#### Inqanaba 5: Inqanaba lokujika kweziganeko

Eli nqanaba liqala kwiphepha lamashumi amathandathu ananye ukuya kwiphepha lamashumi mathandathu anesine.

Apha iziganeko zebali zilindeleke ukuba zehle. Xa uNonzwakazi ethwabaza ngeenyawo egoduka kuthi qatha ukuba uza kumamkela na uLizo njengoko wemnka ngendlela engeyiyo kowabo, ndlela leyo eyayinetshova. Into yokuba uLizo amamnkele yaba kukujika kwezinto. Inqanaba lokujika kweziganeko akalisebenzisanga umbhali kweli bali ngoba akukhange kutshintshe nto phakathi kwakhe noMamXesibe. Umbhali le nto uyenze ngabom ngoba ufuna umongo walo mdlalo uphuhle. Loo nto ithethe ukuthi okubalulekileyo ebalini kukuba iziganeko ngeziganeko zibe ngunozala wezinye iziganeko. Umbhali usuke watsibela inqanaba lesisombululo.

#### Inqanaba 6: Inqanaba lesisombululo

Eli nqanaba kulapho uNonzwakazi azibona amnkelekile kowabo wada wenzelwa igazi, kwaxhelwa kuba kusithiwa ebelahlekile ngoku ufunyenwe 'ebefile' ngoku 'uvukile'. Loo nto ibonakaliswa lulwamnkelo. Apha sixelelwa ukuba emveni kokuba ezibonile ukuba wamnkelle uNonzwakazi waxelela uLizo noNosindiso ukuba kwenzeka ntoni ukususela mhla wazimela kude kube namhla. Kulapho sifumana isisombululo somdlalo.

#### Uhlalutyo lwesakhiwo sebali

#### Umkhonto ka tshiwo (A.P. Ngani, 1972)

**Umkhonto kaTshiwo** usenokwahlulwahlulwa ube ngamanqanaba amathandathu, angala alandelayo: Inqanaba lengabula zigcawu, inqanaba loyondelewano, inqanaba lokujiya kweziganeko, uvuthondaba, inqanaba lokujika kweziganeko kunye nenqanaba lesisombululo.



### Inqanaba 1: Inqanaba lengabula zigcawu

Kwinqanaba lentshayelelo elisetyenziswa njengengabula zigcawu yalo mdlalo liqala kwiphepha lokuqala liye kutsho kwiphepha leshumi. Lo mbhali walo mdlalo uphumelele ekusebenziseni imithetho nemigaqo yawo nawuphi na umdlalo weqonga onguwo nocwangcwiswe kakuhle. Apha kweli nqanaba umbhali usixelela ngabalinganiswa abaphambili kulo mdlalo abangaba, unkosi uTshiwo, uDumezweni iphakathi likaTshiwo, uBhambatha iphakathi likaTshiwo, uNozenza udade wenkosi uTshiwo, uNonkosi intombi kankosi Tshiwo noNozizwe inkosikazi kankosi uTshiwo kunye noMpondombini. Uyasixelela umbhali ukuba lo mdlalo wenzeka emaphandleni ezilalini. Ixesha owenzeka ngalo lixesha apho iinkosi zakwantu zazisalawula ngamagunya apheleleyo, ubukhosi kwantu kusamile kungekangenelelwa ngabangeneleli.

Kwakulo eli nqanaba xa ebonisa isakhono sakhe uNgani uyayiveza kubafundi ingxaki esinokuyifumana kweli bali, uthi:

UTshiwo: Zendijonge kulo mbathalala, zekuvele yimbi inebatha! Mntundini, ndinosizi lwakho, kuba woz' ufel' kul' inyala!

UBhambatha: Intabosizi yindumasi kwanexhala. Apho akukho lusizi, apho akukho luxolo. NguKhwane negqudu lakhe; bosela nonosala. NguMagwaza nomkhonto wakhe, babinza nebinzana. Ngalo madoda kuphela ukunyusa elo dini. Zezo zikrweqe zibini, asiwele amagqwirha. Umyalelo ngowakho nemveku yazi loo nto.

(Indima 1, Umboniso 1:2)

Le ncoko isixelela phandle into enokwenzeka kulo mdlalo. Into yokubulawa kwabantu nokutyholwa kwabantu ngokuthakatha iyavezwa kule ntshayelelo.

### Inqanaba 2: Inqanaba loyondelelwano

Kweli nqanaba iziganeko ebesizixelelwe ngazo kwintshayelelo ziyaqala ukusombuluka. Ubudlelwane phakathi kwabalinganiswa nezimo okanye izimilo zabo ziye zivezwe kweli



nqanaba. Eli nqanaba liqala kwiphepha leshumi ukuya kwiphepha leshumi elinantathu. Uthi umbhali xa eyiveza into yokuba inkosi iyakholelwa gqitha kubuthi:

UTshiwo: Nifumana niwoyika la magqwirha ale ntlambo;  
Imihla yawo ibaliwe, ndingosekho kulo mhlaba!

(Indima 1, Umboniso 2:12)

Le ntetho ingentla ifanelekile xa iphuma emntwini okhohlakeleyo. Ngeliphandle umntwan' omhle ukhohlakele. Ubudlelwane phakathi kwaba balinganiswa buhle kakhulu, kodwa ubudlelwane phakathi kwenkosi nabathakathi buyazixela ukuba abuzukuba buhle.

### Inqanaba 3: Inqanaba lokujiya kweziganeko

Apha umbhali usicebisa nangayo nayiphi na ingxaki nongquzulwano olukhoyo. Eli nqanaba liqala kwiphepha leshumi elinesithathu ukuya kwiphepha lamashumi amathathu. Eli nqanaba libandakanya indawo apho isiganeko sokuqala sebali siqala khona ukuya kuvuthondaba. Mna isiganeko sokuqala salo mdlalo kungeli xesha abantu bephehluzeliswa nguDubulegeqa eboyikisa phambi kokuba kwayena ababulalise ngoTshiwo, Magwaza kunye noKhwane. Uthi uDubulegeqa:

Dubulegeqa: Khawuyiyeke ngoku le yabantwana abalilayo. Wakhondoza undikhumbuza ngabantwana abalilayo. Ucinga ukuba akuzukunukwa xa uthakatha? Belila bengalili uza kunukwa ndim, bawo? Khawuyiyeke leyo, nditsho kuwe. Akuphela kwento esolala sitye yona leyo. Khawubambe le.

(Indima 1, Umboniso 3:20)

Ungquzulwano apha luya luxhomisa amehlo. Amacala angquzulanayo aya eqeledana mpela kweli nqanaba:

UDubulegeqa: Ngulo, nalo, nalowa. Kunye nabafazi babo!

(Indima 1, Umboniso 3:22)



Eli nqanaba lokujiya kwezinto likhokelele ekubulaweni kwabantu nguKhwane noMagwaza kwihlathi laseMngaza. Apha abalinganiswa abaphikisanayo bazifumana bethe dlwabhe kwinzima nakwimpikiswano phakathi kwabo icala ngalinye lifuna ukoyisa. Xa bebabulala bafuna ukoyisa imikhosi yamagqwirha esedabini nabo.

#### Inqanaba 4: Inqanaba lovuthondaba

Inqanaba lovuthondaba liqala kwiphepha lamashumi amathathu ananye ukuya kwiphepha lamashumi amane anesithoba. Apha kweli nqanaba ungquzulwano lukumgangatho ophezulu kakhulu. Kweli nqanaba akucaci ukuba lelaphi kanye kanye icala elinamandla neliphumelelayo. Isenokuba linqanaba apho iziganeko zebali zisonjululwa khona. Uvuthondaba isenokuba linqanaba lentshabalalo, inqanaba lokwaziwa kwenyaniso ibifihliwe emehlweni abalinganiswa. Eli nqanaba kulapho inyaniso eye ithi thaa ezingqondweni zabadlali, yiyo le nto simva esithi uMagwaza:

UMagwaza: Owu! Aninanceba kambe!!

(Indima 2, Umboniso 2:32)

La mazwi ayephuma kwinkosikazi ayabulawa nguMagwaza noKhwane kwihlathi laseMngaza. UMagwaza la mazwi uwathetha ngoku ebhuda, ebhudela inkosikazi yakhe. Akonwabanga kangangokuba uzithathela isigqibo sokuba azibulale:

UMagwaza: Kambe akukho nto, ndiza kubufihla obam ubuso kwelo hlazo.  
Ndingento ndinje, nam ndiyawalandela loo magorha.

(Indima 2, Umboniso 2 ; 24)

UMagwaza wafunyanwa ezibulele phantsi komzi wakhe. Emveni kokuba ezibulele uMagwaza usapho lwakhe lutyholwa ngokuthakatha. Ngengomso nabo bekuluhlu oluya kubulawa eNtab'osizi. Unobangela wokuba uMagwaza azibulale kungenxa yokuba ibali lethu lifikelele kowona mgangatho uphezulu. Ababulali badiniwe kukukhupha imiphefumlo yabantu abangenatyala. Kwa into yokuba sive umbhali esithi:



UJwarha: Kuba ulungiselela ukuya kubulala intsapho kaMagwaza.

UMnqwawana: Sinyula indoda namhlanje kumsebenzi welali,  
Ngomso seyinukiwe, ngomsomnye mayife.

(Indima 2, Umboniso 5:46)

Ngokwale ncoko yaba balinganiswa apha ngasentla, kuyacaca ukuba abantu badiniwe yindlela abantu aabebulawa ngayo ngunkosi uTshiwo. Le nyhikityha yokufa yayisele imdikile noKhwane. Uthi uKhwane:

UKhwane: Apha kulele izigidi ngezigidi zamadoda namankazana.  
Umthinjana nomlisela wezwe lakowethu.  
Kungaba kuyintando yakho na, Qamata,  
Ukuba umntu endinguye abe lilifa lamaramncwa?  
Qamat' ophezulu, ndinike ukubona!  
Ndinike ukubona.

(Indima 2, Umboniso 6:47)

Le ntetho ingumthandazo kaKhwane ibonisa ukuba naye njengoMagwaza wanele, igazi labantu limenza izothe. Loo nto ithethe ukuba ibali lifikelele kwiqondo lokugqibela ngoku. Asazi xa amadoda esizwe akhutshwe ngokwaziwa ngezibindi, ngubani ke ngoku oza kwenza lo msebenzi waseMngaza.

#### Inqanaba 5: Inqanaba lokujika kweziganeko

Umbhali uphumelele ukucwangcisa lo mdlalo ngendlela efanelekileyo. Kweli nqanaba kulindeleke ukuguquka kweziganeko zomdlalo. Yiyo le nto uKhwane emzoba ethandaza esithi:

UKhwane: Qamat' ophezulu! Qamat' ophezulu!!  
Namhla ndiyazaphula izifungo endazenza enkosini yam.  
Zezisikeleleke kuwe iingcamango zam.



Indoda ekhokeleyo: Phulaphulani, uyathetha uMhlelezi!

UKhwane: Niyafunwa nonke ukusindiswa?

Bonke: Ewe, Mhlelezi

(Indima 2, Umboniso 6:49)

Kweli nqanaba umdlalo uyehla. Zikhona izisombululo apha emdlalweni. Nabani unakho ukuphawula ukuba siza kuthini isiphelo somdlalo. UKhwane abantu uyabaxolela emveni kokuba ebayalile ukuba bangaze baphume kwelo hlathi. Uyabaxolela kwakhona ukuba mhla unkosi uTshiwo wayazi loo nto yokuba ubaxolele, yena uyakuze abulawe nguTshiwo. Abantu babonakalisa ukuvelana naye bamthembisa kanjalo ukuba abasoze bamxelele uTshiwo.

UKhwane wonyulwa ngabantu bakhe ukuba abe yinkosi yabo. UKhwane uzifumanele isizwe samaGqunukhwebe ngokuthi adibanise amaXhosa ayegwetyelwe ukufa ngunkosi uTshiwo kunye nesizwe samaLawu. Kwahlaliwa ngoxolo ehlathini kusendiselwana kuhluthwa banda abantu basisizwe esikhulu esinamandla.

#### Inqanaba 6:inqanaba lesisombululo

Apha kweli nqanaba kulapho siphela sisibona khona isiphelo somlinganiswa oyintloko. Umlinganiswa oyintloko ngunkosi uTshiwo, uphikisana nendalo, uphikisana nale ndawo azifumana ekuyo. UTshiwo kuthe engaqondi nje amaqhawe emfazwe uwagqibile, uwagqibel' eNtab' osizi. Isizwe sakhe savukelwa ngamaLawu aye athimba umhlaba neenkomo zakomkhulu. Zange abekho amaqhawe esizwe okulwa namaLawu ngoba unkosi uTshiwo wawabulala amagorha eMngaza. UTshiwo wancedwa ngokulwelwa ngaba bantu wayethe mababulawe, basindisa ubomi bakhe, nobesizwe ngobubanzi basindisa umhlaba wakhe nemfuyo yakhe. Yiyo le nto simva esithi:

UTshiwo: Mandivakalise ukukholiseka kwisenzo sakho nto kaKhwane.  
Ngokulondoloza ugcine isizwe esilixabiso kangaka. Namhla uyinkosi!  
Yiba yiyo ke phezu kwaba bantu wabalondolozayo.  
Yamnkela nantsi intshuntshe.



Hamba uyokuma apho uthanda khona.  
Uzinze kwezinye zeentlambo zam.  
Ndiligweba njalo ityala lokuwudela umyalelo wam.  
Makhe ndinive niyikhahlela inkosi yenu.

Impi kaKhwane: A! Sobantu!! A! Sobantu!!

(Indima 5, Umbomiso 3:88)

Wahlala ke uKhwane ebekwe ngokusemthethweni liTshawe unkosi uTshiwo njengenkosi kumaGqunukhwebe.

Isakhiwo sebali

Umkhonto kaTshiwo (Ngani, 1972)

**Umkhonto kaTshiwo** wahlulwahlulwe wangamanqanaba amathandathu. La manqanaba alo mdlalo ayathungelana ngeziganeko zomdlalo. Loo manqanaba ngala alandelayo:

- (a) Ukugula kukaNonkosi
- (b) UMpondombini
- (c) UDubulegeqa uyavumisa, walatha amagqwirha.
- (d) Ukufa kukaMagwaza nokungathotyelwa kwesifungo nguKhwane
- (e) UKhwane usindisa umiphefumlo
- (f) UTshiwo ubeka uKhwane njengenkosi emnika nomhlaba

Isakhiwo sebali esicwangciswe ngobuchule yeyona nto ibalulekileyo ekwakhiweni kwalo naliphi na ibali. Ekuchazeni isakhiwo sebali, uHawton (1992:94), uthi xa echaza isakhiwo sebali:

*It is an order, organised sequence of events and actions.*

Nangona ezinye izithethi zingafuni ukungqinelana nento yokuba ubudlelwane phakathi kwezizathu neziphumo ayilulo uphawu lokwahlula, isakhiwo sebali esisiso seso isiganeko ngasinye siba ngunozala wesinye, apho umbhali athi asebenzise abalinganiswa ukuphuhlisa injongo kunye nomxholo webali elo.



UAbrahams (1993:159) uphawula into yokuba isakhiwo sebali kunye nomlinganiswa elinye igama lixhomekeke kwelinye. Lo kaClark (1971:811) uxoxa athi umdlalo usenokuqala nakweyiphi na imeko, kodwa ke kufuneka siqwalasele siyigqale imeko othi uqale phantsi kwayo ngoba imeko entle oqala kuyo yandisa amathuba okuba umdlalo uphumelele.

Umbhali weli bali ukhethe ixesha langorhatya kuloo ndlu imnyama ekuloziza umlilo kuyo eziko. Umbhali uyenza ngabom le nto yokukhetha indlu emnyama apho umlilo uluzizi. Oku kuba luzizi kwale ndlu kutsho kunganiki themba yaye iluphawu lwesimboli ethile okanye ukuza kweziganeko ezibi ebalini lethu. Zonke iziganeko zebali zisenokunxulunyaniswa nobu bumnyama obuluphawu lweshwangusha. Obu bumnyama kuncokolwa kubo kuluphawu lokuza kweziganeko ezibi, ukuphela kwethemba, kwanentsala-nzima. Yonke ke le nto ibonakaliswa kwinqanaba lengabula zigcawu. Iphupha maxa wambi lisebenza njengophawu ukuchaza isiganeko esikhulu esizayo.

Kwinqanaba lesibini siphawula ukuba iziganeko ezidlulileyo zizo ezikhokelela kweli nqanaba. UAristotle xa ecatshulwa nguChatman (1978:1) usichaza isakhiwo sebali njengocwangciso lweziganeko. UZulu (1999:3) uyavumelana nezi ngcali xa ephawula ukuba isakhiwo sebali singocwangciso lweziganeko ukuze kufezekiswe iinjongo ezithile ngebali eli. Nakweliphi na ibali elibhalwe ngobuchule, umbhali akakwazi kuyibaleka into yokuba abalinganiswa bakhe bangabi nawo umsindo xa imeko isitsho:

UTshiwo: Gqwirhandini, namhla uza kundazi  
(Indima 1, Umboniso 2:10)

Nawuphi na umdlalo kufuneka ukwazi ukudala unxunguphalo. Olu nxunguphalo lwenza ixhala nokunxanelwa ukwazi ukuba ingaba kuza kwenzeka ntoni okulandelayo. UMpondombini uyamxelela unkosi uTshiwo ukuba asingombathalala lo agula nguwo uNonkosi. Loo nto isenza sibambe amazinyo kuba kaloku ebesele etshilo kwangaphambili ukuba asinguwo umbathalala. Uthi umbhali:

UTshiwo: Ngumntwan' am lo ufayo, Tshangisa, makaphile!  
Ongunobangela makaziwe, angakwekwa nakancinci.  
Leyo mayingabi ndala, ungomso kanye ulungile.

(Indima 1, Umboniso 2:12)



UChaka njengoko ecatshulwa nguZulu (1998:38) usixelela ukuba abalinganiswa bayazithethela, thina njengababukeli *sibona* siphinde *sive* abalinganiswa. Indlela athetha ngayo uTshiwo izoba isimo sakhe. Ukuphumelela kwesakhiwo sebali sixhomekeke kwindlela enobuchule nobuchwephesha athi umbhali akwazi ukudala unxunguphalo ngalo. Olu nxunguphalo ludalwe yintetho kaTshiwo apha ngentla lulo oludlwengula umxhelo nomdla womfundi atsho azive efuna ukuqonda ukuba yintoni kanye elandelayo enokwehla kulo mdlalo. Unxunguphalo maxa wambi luye lukhokelele kummangaliso. Le nto yokuba uTshiwo efungela abo babulala umntwana wakhe yenza ixhala nonxunguphalo.

### Inqanaba lokujiya kweziganeko

Apha kweli nqanaba izinto ziba nzima kakhulu. Kulapho sidibana noDubulegeqa engena endlwini enabantu khona ukuze alathe amagqwirha phakathi kwabo. Inokuba uninzi lwabantu kulo lwaluxhalabile, ngaphandle kukaTshiwo neqela lakhe kunye nosapho nezizalwane zakhe. Yiyo le nto umbhali esithi:

*Emva phay' abantwana bayalila.*

*Yaphel'imizi leli gqirha liyanuka*

*Tyhini yaphela ligqirha liyanuka*

*Yhu ndahletywa ngulo mntu ndihamba naye*

(Indima 1, Umboniso 3:14)

Maxa wambi umbhali onguye uye asebenzise iimpawu ezithile ezifana namaphupha, intetho yomntu, iculo, imvula, isiphango ukubonisa iziganeko ezibi ezizayo ebalini. Le ngoma yalo mama isixelela ishwangusha elizayo. Oku kuphela kwemizi igqitywa ligqirha iyavela xa ibali lethu lisiya phambili. Ukuqala kwiphepha leshumi elinantlanu ukuya kwiphepha lamashumi amabini anesibini kugquba unxunguphalo, uDubulegeqa abantu ubaphethele imbengwane. Umbhali xa elicwangcwisile ibali lakhe kuye kubekho izinto ezalatha izinto ezinokwenzeka kwixesha elizayo. Uthi yena umbhali:

*Madoda, uyeza umhla eyoze izidele ngawo inkosi*

*Ngesi senzo sokusiphathela izembe isizwe sayo!*

*Andiyoleli xa nditshoyo*

(Indima 1, Umboniso 4:24)



Le nto ithethwa ngentla apha eneneni yenzeka, umbhali usebenzise uthelekelelo lwento enokwenzeka kwixesha elizayo (foreshadowing). Ekwakhiweni kwebali ezinye iziganeko zikhulu ziyoyikeka ezinye noko azoyikeki. La madoda uMagwaza noKhwane banamasikizi wokubulala usana. Bathi:

UKhwane: Akukho mfuneko yabhunguza kule nto, thatha wosele.

UMagwaza: Ngokomyalelo wenkosi:libhunguza nentshuntshe.  
Komkhulu nomncinci ngokufanayo.

(Indima 2, Umboniso 1 ; 26)

Umdlalo weqonga kufuneka uzale ngabalinganiswa abaphikisanayo, ngokwenjenjalo liqhubela phambili ibali.

### Uvuthondaba

Apha phantsi kweli bakala umdlalo wethu ufikelele kwelona nqanaba liphezulu. Ukubulawa kwabantu kwasitshintsha isimo sikaMagwaza wacinga njengomntu baphuma ubulwanyana kuye. Isimo somlinganiswa neminqweno yakhe ziye zaziwe ngababukeli bomdlalo ngokusetyenziswa kombalisi. Umbhali walo mdlalo ukwazile ukusebenzisa iimpawu ezithile eziye zisetyenziswe ukumela into ethile engachazwanga. Ezi mpawu zonke zithi likho inyala, usebenzise umkhulungu wezinja, nokusithela kwesikhova, ukusithela kwenyanga ngaphaya kwamafu.

Dietrich no Sundell (1983:234) bathi ngombono / umfanekiso:

*An image is a verbal expression of a sense experience, a word or phrase which creates a picture in the reader's mind or stimulates a sensory response.*

Le nto yokufa kukaMagwaza sesinye seziganeko ezikhulu ezibalulekileyo, ebesingenakushiya xa sifuna thina ibali lihambe kakuhle. Lo kaBal (1985:13) uyavumelana noRimmon-Kenan (1983) xa ezibona iziganeko kulo msebenzi njengotshintsho ukusuka kwenye imo ukuya kwesinye isimo, lubangelwa okanye lusenzeka kubadlali. Aba balinganiswa apha kulo mdlalo bakulungele ukutshintsha:



UKhwane: Qamat' ophezulu! Qamat' ophezulu!!  
 Namhla ndiyazaphula izifungo endazenza enkosini yam.  
 Zezisikeleleke kuwe iingcamango zam.

(Indima 2, Umboniso 6:49)

Konke oku kungasentla kusikhokelela kwinqanaba elilandelayo, inqanaba lokujika kweziganeko.

### Inqanaba lokujika kweziganeko

Apha ibali lethu liya esiphelweni. Kukweli nqanaba apho umbhali atyhila khona izinto ebezifihliwe kubafundi. Oko kucaca mhlophe kule ntetho ilandelayo yabalinganiswa:

UKhwane: Niyafunga na ukuba niyakuhlala ngoxolo  
 Kungabikho kuvungamelana phakathi kwenu,  
 Omnye angaphakamisi isandla sakhe kummelwane?

Bonke: Siyafunga, nkosi!

(Indima 2, Umboniso 6:49)

Kweli nqanaba sikwavezelwa nokuba abantu bakaKhwane babengahlali bodwa kwelo hlathi:

Isithethi: Bathi inkosi le ithanda ubutyebi kakhulu.  
 Ubulala izityebi ikakhulu, ukuze afumane ilifa lemfuyo.

(Indima 4, Umboniso 3:73)

Eli linqanaba lokutyhilwa kweemfihlo, kwaye oko kutyhilwa yintetho yesi sithethi silandelayo:

Isithethi: Kwabanye aba kuthiwa yayisel' igquk' umkhondo  
 Kuthiwa yagquka kwagqukeka ke



Kuba wabulala nabanexabiso esizweni  
Amagorha, iingqondi namaciko.

(Indima 4, Umboniso 3:73)

Kweli nqanaba siva izinto ebesingazazi ngonkosi uTshiwo.

### Inqanaba lesisombululo

Kweli nqanaba uTshiwo wakhuselwa nguKhwane xa isizwe sasithinjwa. UTshiwo yena wanika uKhwane umhlaba, wammisa njengenkosi. Imeko kaTshiwo yaphucuka, zange liphele eli bali ngokubhubha kwabantu. Linesiphelo esilungileyo.

## **2.4 UMXHOLO**

### **2.4.1 Ndixoleleni (Mbovane, 1993)**

UPrince (1982:74) uwuchaza umxholo njengokucinga gabalala okanye umfanekiso-ngqondweni ekuthi iintetho zibonise indlela ubani izinto azibona ngayo, ziye zithathwe njengesiboniso eluntwini. Ngokunxulumene noku uBaldick (1990:225) uwubona umxholo njengeyona nto ebalulekileyo engumfanekiso – ngqondweni eye ityhilwe yindlela aye umbhali aye wawubhala ngayo umsebenzi wokubhala.

Kulo msebenzi iinjongo zam kukufumana umxholo walo mdlalo. Umxholo wawo nawuphi na umdlalo usoloko ubhekisa kwindlela umbhali lowo ayibona ngayo loo nto ithile imkhathazayo. Umxholo lo uyakwazi maxa wambi ube nomxholo omncinci okanye imixholo ibe mibini noba yena umbhali akayiboni loo nto. Okokuqala, lo mdlalo u “Ndixoleleni” ngumdlalo onokubhubha kwabantu okanye inqanaba lentlekele. Uthi uEsslin (1978:55) umboniso ovulayo webali leqonga uba nefuthe elithi lincede njengesitshixo kumgangatho webali uye aqhagamshela umoya othi umdlalo uthathwe ngayo ngababukeli. Lo mdlalo uqhubeka ezilalini eNgojini naseLubabalo. Nakuwo nawuphi na umdlalo obhalwe ngobuchule umbhali uye asebenzise abalinganiswa njengezixhobo zakhe zokufezekisa iimbono zakhe. UMbovane uye wababulala abanye abalinganiswa bakhe abaphezulu esenzela ukuba iimbono zakhe zibe nobunzima, khona ukuze abafundi



bazithathele ingqalelo. Apha kulo mdlalo abo babalulekileyo nguThembile, uNomava, uMdendo, uKholisile, uZamile, uNojenti, uTeteleza kunye noNontsipho.

Xa sifunda ezi ncoko zingentla siyaphawula ukuba lukho ungquzulwano. Olu ngquzulwano lulo olusetyenziswe ngumbhali ukuphuhlisa umxholo wakhe. Yiyo loo nto uDietrich (1983:4) esithi:

*“Drama is, first of all, the story of human conflict”.*

Umdlalo weqonga njalo usoloko unencoko phakathi kwabadlali abathatha inxaxheba. Kuyacaca ukuba kulo mdlalo kukho ungquzulwano phakathi kwabadlali oluncambu zalo ingumona. UDietrich (1983:4) uthi idrama icwangcwiselwe abafundi, yaye iyasinceda njengabafundi ukuba sazi umbhali ngezimvo zakhe ngokuphathelele kuloo ngongoma kuxoxwa ngayo. Loo nto uyenza ngoqhagamshelwano.

Apha ebomini nasekuhlaleni sixhomekeke omnye komnye, bambalwa abantu abanakho ukuziphilela bodwa bengancediswa ngabanye abantu. Le nto siyibona xa uThembile ebize uyisekazi emxelela ukuba ufuna ukuthatha inkosikazi. Le nkcazelo ibangele ukuba kubizwe uMdendo noKholisile baxelelwe ngenyewe yobulawu phakathi kwamaQwathi namaMpinga. UThembile ke yindlela ancediswe ngayo leyo zizihlobo zakhe kuzanywa ukuphumelelisa amaphupha akhe. Kulo mdlalo sifumanisa ukuba uNontsipho kunye noTeteleza bamonela uThembile kuba ethandana noNomava beza kutshata.

Sikwaqaphela nokuba uMbovane uthande ukumbaxa uNtemese kwakule nto athi xa esaliwa yintombi ayokulilela oomama akugqiba ukuba ngumfana. Kusengenzeka ukuba le yenye yeendlela umbhali afuna ngayo ukuba oomama bangenelele. Olu ngenelelo lwaba mama lutsho ubani abe nomfanekison ngqondweni ngabantu basetyhini.

Xa uMbovane esilwa esi “sifo” singumona usebenzisa abalinganiswa. Ngokuba ngumlinganiswa ndithetha ukuba sithathe iimpawu ezithile kunye nesimo sizayamanise nobani othile. Apha kulo mdlalo ndiphawula uThembile njengeqhawe lentlekele, aze yena uNojenti abe ngumlinganiswa ophikisayo, uZamile kuba ebhubhe engaguqukanga, ndimbona engumlinganiswa osicaba. Bakhona nabanye abalinganiswa aye umbhali wabasebenzisa ukuphuhlisa iinjongo zakhe ngalo mdlalo.



Kungoko ke ndizithatha ezi ngxoxo zikaHendry (1991:45) njengezithetha into yokuba abalinganiswa, indawo ibali eliqhubeka kuyo kunye neziganeko zidlala indawo ebaluleke kakhulu ekwakheni nawuphi na umxholo webali. Loo nto iyodwa nje ibonisa ukuba nakulo nakweliphi na ibali, umxholo uba nobudlelwane nendlela le ibali lakhiwe ngayo. Yiyo loo nto isakhiwo sebali, abalinganiswa, indawo ibali elenzeka kuyo neziganeko zebali izezinye zezinto ezinendima eyimfuneko ekwakhiweni kwebali. Yiyo ke loo nto sifumana ukuba umlinganiswa ophikisayo akazimisele ukubona uThembile ezeka, unomona:

Nojenti: Yakha yakho intombi elotyolwa ngeenkomo ezingaka nexabiso eliphezulu olo hlobo.

Mdendo: Naso ka isimanga! Kwakha kwanje phi na? Sathi sixoxa umcimbi wakwaNoni kwangenelela umendi singammemanga, kuhle ntoni?

(Indima 2, Umboniso 2:29 – 30)

Xa kuphethwe umcimbi wobulawu ngamathile, uxoxelwa ngasebuhlanti ngootata bodwa ngakumbi ezilalini. Ndiyamgxeka uMbovane ngokuthi ibali sele eliqhubela ezilalini, abazobe ootata kulo mdlalo bexoxela endlwini, mhlawumbi wayefuna uNojenti angenelele ezama ukuphuhlisa lo mona. Ndinga ukuba isenokwenzeka into yokuba unobangela wokuba lo mbhali aliqhubele ezilalini eli bali ufuna izithethe namasiko apha thelela nokwenda aqhubeke ngendlela eyiyo, kuba ezidolophini akukho mkhondo kwimicimbi elolu hlobo.

Xa eveza lo mxholo umbhali kusetyenziswe uNojenti othe amaxesha amaninzi amzobe engumlinganiswa othile othe chu esala ukuba abotshelelwe yimigaqo yokuhlala yeso sizwe. Apha sibona uNojenti ezifaka kwinyewe yobulawu bamathile engumendi, kwaye uyayazi loo nto yokuba kufanelekile angathethi. Akunqandwa ubonakalisa ukungazamnkeli iimpazamo zakhe. Uthi uNojenti:

Nojenti: Ungakhe ulinge ubhanxe ngam.  
Ndifakwa yintoni ngoku kulo mcimbi?  
Ubungandikhuphanga kuqala?



Ukuba niyafuna ningathi nguNolungile kuba sekubonakala ukuba izinto zakhe ziza kuba zezona zizizo kulo mzi.

(Indima 2, Umboniso 3:33)

Kuyacaca ukuba uNojenti akayamnkeli ukuba ootata ziinkokheli zesizwe kwimveli kantu. Indlela le, lo mbhali alakhe ngayo eli bali esebenzisa aba balinganiswa thina bafundi sishiyeka ezingqondweni sinomfanekiso womntu onomona. Le nto yalo mona yiyo ethe ngcembe kweli bali ide iyokufikelela kuvuthondaba. UNojenti ukhalala ukwenzela umakoti kaThembile iimfanelo zokwenda kuba engafuni ukuvuma iimpazamo zakhe. Akafuni njengoko umthetho usitsho okokuba uThembile yindlalifa kaZilandu, kufanelekile izinto zakhe ziwele kuThembile. UTeteleza noNontsipho nabo kwelinye icala abafuni uThembile noNomava bababone behleli njengendoda nomfazi. Uthi uTeteleza:

Teteleza: Kufuneka sisebenzise iilwimi zethu ke ukuze nabakulo Nomava bayive le meko ukuze bazomthatha kuphele tu ukwenda.

(Indima 3, Umboniso 3:43)

UThembile noNomava abamonelwa nje nguNojenti kuphela, bamonelwa nanguTeteleza, Nontsipho, Ntemese kunye noZamile. Lo mdlalo uwonke kugquba umona. Esi sicutshulwa singentla sibonisa elubala ukuba amayelenqe ayesenziwa khona ukuze bahlukane uNomava noThembile. Naliphi na ibali elinomxholo osemcimbini mawutolike obu bomi sibuphilayo. Uyakwazi umxholo webali utolike impucuko, amasiko nezithethe zesizwe eso umbhali abhalela sona. Lo umbhali uyayiveza into yokuba xa sinomona isizwe ayibikho inkqubela phambili, yaye umona yingozi. Kwalapha kweli bali siphawula into yokuba indlela umntu ahleli ngayo yiyo eye imnike isikhokelo sendlela amakasebenzisane ngayo nabanye abantu. Uxinzelelo olwalufunyanwa nguZamile kusapho lwakhe apho kwakufunzwa ngaye nguNojenti, lilo elabangela abulale uMdendo. Umbhali ngesi siganeko sokubhubha kukaMdendo uyasifundisa thina bafundi bale ncwadi ukuba masazi ukuba ebomini xa kukho ingxaki bakho abalahlekisi. Umbhali weli bali usixelele ntlandlolo ukuba uZamile unomfazi ongamaziyo u “hayi”. Yiyo loo nto umbhali esithi:



Kholisile: Kulungile ke kodwa niya kubanga urhano ngokuhlala apha kungcwatywa.

Zamile: Kholisile yahlukana nam. Yahlukana nam Kholisile.

Nojenti: Thula nanguya umkhonto umhlabe yise kaZanyiwe.  
Mhlabe afe oku kwakhe.

Zamile: Kholisile undijikeleza ngantoni? (Etsibela umkhonto phezu komnyango)

(Indima 3, Umboniso 4:46)

Isizekabani sayo yonke le mbudembude ibangelwa kukungafuni kukaNojenti ukuba azeke uThembile. Ngaphaya koko abafuni bebobabini nomyeni wakhe ukunika uThembile ilifa lakhe. Loo nto ibanga ungquzulwano. UDietrich (1983:14) uthi amaxesha amaninzi isizekabani songquzulwano emdlalweni weqonga sisenokusukela kumlinganiswa oye athi ngcembe esala ukuba abotshelelwe yimithetho yokuhlala yesizwe sakhe. Izinto ezehlala abalinganiswa zizo kanye ezikhokelela ekubeni babonakale beyile nto sibabona beyiyo emdlalweni. Ungquzulwano oluphakathi kukaNojenti noNomava benoThembile lubangele afe uMdendo noZamile. Emdlalweni weqonga, uDietrich (1983) uyanaba, igorha liye liqhutywe ngumnqweno wokwandisa indlela akhangeleka ngayo okanye amandla egorha elo. UThembile nangona eyazi ukuba uNojenti wayefuna afe simva esithi:

Thembile: (Ekhala) Yini Bawo! Ndiza kuyithini ingxaki enje? Ungathini umzi ukugubeka ngemini enye?

(Indima 4, Umboniso 4:58)

Apha ngentla umbhali webali uyasibonisa ukuba uThembile akananqala, ubonakalisa uthando kanye ngoku esazi ukuba ebesebhungeni lokuba makafe. Loo nto isenza thina bafundi simthande ngakumbi lo mlinganiswa. Uthi umntu xa ethetha inkokheli ayinanqala, andimniki nje uzuko uThembile unazo iimpawu zobunkokheli. Ude wafuna isithuthi wamsa kwagqirha, ekusenokwenzeka ukuba wamsa ngeendleko zakhe kwagqirha. Esibhedlele uyamhambela uNojenti akalandi zilando. UPrince (1982:4) uthi umxholo ngumyalezo othe



wabethelelwa apha ebalini. Uphinda athi xa exoxa ikwakukutolikwa kobomi esibuphilayo kwaye yinto eluqilima ethi isebenze njengentambo edibanisa ibali libe yinto enye.

Ezi zinto zibaliswa ngumbhali zizinto ezenzekayo apha ebomini bethu. Kwa into yokuba umbhali abulale uZamile aze alimaze uNojenti, aze azisole uNojenti kukudliwa sisazela ixela ukuba umbhali kulo mdlalo ulwa nesi “sifo” singumona. Ngokuthi umbhali awuzobe ngolu hlobo lo mdlalo abanye abalinganiswa abaphambili ababulale iyasibonisa singabafundi ukuba abo benza izenzo ezimbi kwabanye, badla ngokujikelwa yinkohlakalo yabo.

Into yokuba umbhali amsindise uThembile xa wayerhangqwe ziintshaba, zisuke zona zithi geqe-geqe ezinye zinyamalale ziphele emehlweni indenza ndingathandabuzi ukuba umbhali ugxinya umona njengento engento neyinkohlakalo. Unika umyalelo kwisizwe ukuba sizikhwebule kuwo ngokuba sakutshabalala kanye njengaba bantu batshatyalaliswe ngumona. Abantu babemonelwa bona basinda bashiyeka bona bephila bonwabile. Umxholo weli bali sikwawubona nakule ntetho yalo mlinganiswa uthi:

Nojenti: Bantu bakuthi ndixoleleni.  
Ndixoleleni ndiyaphinda nditsho.  
Yonke le nto ibangelwe ngumona.  
Ndaba nomona kukuzeka kukaThembile, ndimmonela ngayo yonke into eniyibonayo kulo mzi.

(Indima 4, Umboniso 6:63)

Into esenoba ngunobangela wokuba athathe usiba lo mbhali, kukuba maxa wambi abenzi bobubi bayaphumelela, yiyo ke ngoku le nto imenza asibhalele lo mdlalo.

## 2.4.2 Umxholo

UThembisa nomakhaya (Mtywaku, 1992)

Njengoko beselendikhankanyile abadlali abaphambili nguMakhaya, uThembisa kunye nabanye. Eli bali lenzeka edolophini yaseMonti kwaye zikhona kambe iziganeko ezenzeka eQonce. Xa sijonga abalinganiswa balo mdlalo, zikhona enyanisweni izinto



esimana sizibuza imibuzo ngazo malunga neli bali. Ingaba yintoni etsala uThembisa kuMakhaya unqevu katsotsi ongafuni nokusebenza, akanasikolo, abe yena uThembisa efundile. Loo nto ifuna ukusimangalisa kweli bali. Kunjalo kunje ikhona imizi emileyo kunjalo loo mitshato yomelele, ishushu libe elinye iqabane emtshatweni lingafundanga. UThembisa selekhe wathandana nenqununu yesikolo enguThembile, kodwa wayala mhla yacela umtshato, kanti negqwetha elinguZamile, nalo lathi lakucela umtshato walala. Ngoku kuza ihlwempu elinguMakhaya elacela kwa umtshato uyavuma.

Le nto yokuzotywa kwalo mlinganiswa ngale ndlela umbhali uzama ukudala umdla nokudlwengula imixhelo yabo. Lo Makhaya elixolo enjalo uthethe ngomtshato uyamvuma. Uthi:

Thembisa: Kutheni na, yazinga le nto yalo mtshato? Ngoku uZamile ucula laa ngoma kaThembile? Akazi ukuba uThembile ndahlukana naye akuthetha ngomtshato?

Ngubani ofuna ukubopheleleka apha ebomini.

(Indima 1, Umboniso 1:1)

Le ntetho yale ntombi apha ngasentla isibonisa phandle ukuba uThembisa unengxaki yomtshato, noba ngunyana kabani ekweliphi na iwonga eluntwini. Apha kulo mdlalo umbhali usibonisa ukuba imvumelwano yomtshato wesilungu nangona kuthiwa ingcwele nje isenokuba yimvumelwano yamaqhinga maxa wambi, apho abo batshatileyo bangenzelani inyani. Loo nto ithethe ukuthi mayingabi nguye wonke ubani athi amthembe lowo atshate naye kuba esithi ngumyeni okanye yinkosikazi. Le nto yokungathembeki ihamba namaqhinga nobutsotsi. Umbhali unobangela wokuba akhethe iMonti kulapho oolova bebaninzi khona waphinda wakhetha inzalelwane yaseMonti enguMakhaya athe wamzoba wangulova wenene ezama ngale ndlela ukufezekisa umxholo wakhe. Abanye abalinganiswa athe wabasebenzisa ngabantu baseMonti abasele beqhele intlalo yedolophu, nezinto zenziwa isidolophu.

Ngokutsho kukaDietrich (1983) uxinzelelo loluntu sesona sixhobo esithi sithelekelele ngaso ukuba ubani uziphatha njani kwiimeko ezithile. Uxinzelelo ledolophu nefuthe layo zinefuthe elingummangaliso kwindlela abalinganiswa abaza kubonakala naye ngayo kuthi bafundi. UThembisa sidibana ngoku esithi:



Thembisa: Kodwa-a, umtshato ulungile. Usisiphelo somntu wonke obhinqileyo.

(Indima 1, Umboniso 1:1)

Le ntetho kaThembisa iyasothusa, kufanelekile ukuba zibekho iziganeko ezothusayo kumdlalo weqonga. Apha kulo mdlalo uMtywaku usebenzisa uThembisa njengomlinganiswa oyintloko aze uMakhaya abe ngumlinganiswa ophikisayo. Lo mbhali ufuna ukusibonisa ukuba umtshato ekuthi kuphosiselwane omnye nomnye angamxeleli inyaniso awulungi. Kunjalo nje isenokuba neziphumo ezingezihle. Uthi le mbude-mbude ikulo mtshato kaThembisa noMakhaya idalwa kukungathembani nokungaxelelani inyani. Olu ngquzulwano luphakathi kosapho lukaMakhaya uthi xa esivezela lona:

Thembisa: Azi ukuba ibiye phi na le moto imdaka kangaka nje?  
Kungathi kanti uMakhaya uhamba emankazaneni ngale moto.  
Makakhe aze kucacisa  
Imoto le ibiye phi  
Khayalam imdaka kangaka nje?

Makhaya: Ukubuya kwam esibhedlele ndifike apha kukho uMadoda Mfama esisebenza kunye eze kusicela ukuba simncede simse kowabo emaXhoseni kuba ufumene ucingo oluthi unina ugula kakhulu, abe ke ebemshiye embi kakhulu kwiveki ephelileyo.

(Indima 2, Umboniso 4:9)

Ngale ncoko ingentla umbhali uzama kangangoko anakho ukubonisa ububi bokunganyaniseki emtshatweni. Loo nto yesi sifundo asifundisa ngaso usebenzisa uMakhaya ukubonisa isimo esitenxileyo emtshatweni. Isenokwenzeka into yokuba unobangela wokuba aveze le nto uyayazi ukuba ezi ngxaki athi abonise lo mxholo wakhe kweli bali ziingxaki ezikhoyo kweminye imitshato. Yiyo le nto uRoberts (1991:80) esithi:

*The term "theme" is often used to denote the basic subject matter of a play. He further maintains the fact that a second way in which "theme" may be defined is to describe it as a statement about life that is implicit in the action of the play.*



Ukungqinela le ngcali, imitshato emininzi ayisekho yaphela ngenxeni yokusweleka kwenyani komnye wabo batshatileyo okanye kubo bobabini. Olu ngquzulwano phakathi kwaba balinganiswa luzalwa kukunganyaniseki kukuMakhaya. Lo mxholo ubhekisa kwimbono ethile ethe yathathwa ngumbhali kuloo ngxaki igqubayo. Eyona nto imbi apha kukangenzelani inyani kwabatshati noba lo mkhwa uthi gqi kweliphi na icala apha emtshatweni. Xa umbhali eveza lo mxholo wakhe uye wathelekisa abalinganiswa. Yiyo le nto esithi:

Thembisa: Azi ukuba bendinokukwazi na ukumbuza uZamile?  
Bendiya kumqala ngaphi eneyakhe nje imoto?  
Ngaphayo koko bendiya kuba ndizibizela intonga.

(Indima 2, Umboniso 4:9)

Umbhali usizobela umfanekiso ngqondweni kaThembisa ethelekisa uMakhaya noZamile. Ezi ibisele iziziganeko zokuqala zongquzulwano. Umbhali kuba efuna ukuphumelelisa lo mxholo uye wambaxa uThembisa apho amzobe wangumlinganiswa onguvuz' imali. Olu hlobo anemali ngalo kweli bali ekubeni eselula ngeminyaka siphela sizibuza imibuzo ukuba yimali ayithatha phi le ingaka. Bekufuneka uThembisa amzobe abe ngaba bantu singabo, abasoloko bengenamali nokuba banayo. Olu hlobo amzobe ngalo yenza ibali libe buntsomirha, singakholelwa ncam kulo itsho naloo mfundiso yalo yehle. Inokuba umbhali ufuna ukuphumelelisa lo mxholo weli bali. Umbhali xa eveza lo mxholo ubonisa ubuchule bokuthi amzobe uMakhaya abe yile nto ithiywe nguThembisa, wenza kanye ezo zinto azithiyileyo inkcitho nelahleko. Bubuchwephesho bombhali ukuzisa ungquzulwano kweli bali. Ungquzulwano luhamba nesakhiwo sebali, nabalinganiswa nendawo ibali elenzeka kuyo ukuveza umxholo webali eli. Uthi uMakhaya:

Makhaya: ULaura. Ndakugqiba ukumnceda ngesamente, ipeyinti nezinto zombane ungenisa abacuphi. Inene ngenene uLaura undigqebhe olungophiyo.

(Indima 3, Umboniso 1:16)

Yonke le nkcitho yenziwa ngemali kaThembisa, itsho loo nto sizive sivelana noThembisa ongazinto ngezi zinto. Xa esilwa lo mkhwa wokungathembani emtshatweni eye ngamanye



amaxesha imali yekhaya isetyenziswe omnye engayazi loo nto, simbona uMakhaya ezithandisa kuWallachia ngemali kaThembisa ngokuthi amakhele indlu emdle amashumi amane amawaka. Uthi umbhali:

Makhaya: Mandiqhube ke Wal. Ndingabambisa ngayo ndiboleke imali emagqwetheni ndikwakhele eyakho.

Masenjenje ke, Wal. Masiye amagqwetheni ngomso ndibambise ngesiqinisekiso sendlu ufumane imali yokwakha.

Wallachia: Qhuba ndiphulaphule.

Hayi noko, sithandwa sam ndineentsukwana ndiphangela.

Kumvuzwana ongephi wasehotele ndingamelana nezavenge ude ulunge.

(Indima 3, Umboniso 4:19)

Kwa into yokuba uMtywaku amzobe uMakhaya angafunwa zizithandwa zakhe ngoku xa iliwa libhek' umoya, loo nto ithetha ukuba umbhali akahambisani nobuqhophololo nendlela uMakhaya ebeziphethe ngayo emtshatweni. Loo nto ezi zimvo zakhe uzibonakalisa kuthi bafundi ngokusebenzisa abalinganiswa. Maxa wambi igama lomntu liye lidlale indima ephambili xa kuboniswa abalinganiswa. Thina bafundi siye sithlekelela apha egameni lomlinganiswa ukuba silindele ntoni kulo mlinganiswa okanye silindele umlinganiswa onesimo esinjani na. UThembisa njengoko negama lakhe lisitsho, wayengumlinganiswa othembisayo kakhulu emtshatweni wakhe. Wayethembisa ngemisebenzi emihle, uMakhaya wayefumene umfazi owayefuna ukumakha amenze umntu, kodwa ngelishwa umyeni wakhe wayenguphandl'apha.

Kwakhona umbhali uyazibonakalisa ukuba akabathandi abo bashiya imizi yabo bathi phithi liphandl' apha, ngokuthi amenze uMakhaya asokole gqitha emveni kokuba eshiywe nguThembisa ephathwa kubethwa, ephathwa kugxothwa kakubi ngabo babangela umtshato wakhe uphele ezindlwini zabo. Ngale ndlela umbhali yokuba uMakhaya amsokolise ubonisa thina bafundi esilumkisa ekwaphuhlisa nomxholo webali lakhe, kuba kaloku umdlalo weqonga ungobomi. Uthi uManejala:

Manejala: Mnumzana Ntsenge ibhanki ekuhlawulelayo indazisa namhlanje ukuba igqibelisile ukukuhlawulela kule nyanga.



Izinto uMakhaya azisamhambeli kakuhle, ufumane isibetho ngenxa yesono sakhe. Mve xa esithi:

Makhaya: Imalana endinayo ayiyanele iplanefare kanti ndandithe lo mfazi makandithi advance ngeten thou.

(Indima 4, Umboniso 2:25)

Bangile: Yile ngxungxu le mtshana?  
Kuthi mandikugqibezele ngoku.

Mandisa: Kwanele malume, kwanele.

(Indima 4, Umboniso 3:26)

UMakhaya uyabethwa, udliwa ziibhere, yonke le nto uthiwe mbende ngamashwa ibonisa phandle ukuba umbhali akahambisani nabantu abahlalisa iintsapho zabo kakubi emitshatweni yabo, kuloko emenza uMakhaya afumane iintshutshiso. Emveni kokuba efumene incwadi eyayivela kumagqwetha kaThembisa imxelela ukuba umtshato uyaphela waphambana, zange akwazi ukunyamezela amelane neziphumo zeengxaki ezabangwa nguye. Uthi umbhali:

Thembisa: Njengomntu owathi wavelisa ukunganyaniseki kuka Makhaya Ntsenge emitshatweni ngokude achithe amashumi amane amawaka eerandi esakhela inkazana sowuqhuba ke, mntu wabantu umbizele uMakhaya lowo kwinkundla yoqhawulo mtshato.

(Indima 5, Umboniso 3:38)

Kwa into yokuba umbhali amphambanise uMakhaya isibonisa ukuba umxholo walo mdlalo kukulumkisa abantu, ngakumbi abantu abatsha abasandula ukutshata ukuba bangoyeli kulo "msele" kuba neyabo imitshato yoba dlaka-dlaka xa bathe abazithathela ingqalelo iziganeko zale ncwadi. UThembisa njengeqhawekazi lentlekele uye waphila ubomi obungcono kunoko wayekuphila phantsi kukaMakhaya emitshatweni. Nangeli xesha umbhali emzoba esiwa emsebenzini isenokuba umbhali uzama ukudala umdla nobunzulu bale ngxaki kubafundi, ebengafuni sibetho. Ewe, ndingalibalanga nje ukuba umxholo



webali yinto enabileyo, abanye abafundi basenokufumana omnye umxholo weli bali ngoba kaloku into yokufumana umxholo ebalini inikwa ifuthe zizinto umfundi lowo anomdla kuzo ebomini bakhe. Into yokuba amshiye umbhali uMakhaya ephambana ibonisa phandle ukuba akayithandi intlalo embi emtshatweni, ngoko ke sisohlwayo esiya. Abenzi bobubi baphela bashiyeka besokola bekwiimbandezelo, baze abo benza ubulungisa bashiyeke izinto zibahambela kakuhle ebomini babo, ube njalo ke uThembisa.

### 2.4.3 Umxholo

#### Bhut' lizo ndixolele (Mbekeni & Ntloko, 1979)

Eli bali lenzeka ezilalini zikho phofu iziganeko ezenzeke eMonti. Abalinganiswa abaphambili nguLizo, Nosindiso, Nonzwakazi, Monde kunye noMamXesibe. Xa ndijonga umxholo kweli bali lithi "*Bhut' Lizo Ndixolele*" ndifumanisa ukuba owona mxholo kweli bali kukulumkisa abafundi ngakumbi ulutsha ngeziphumo ezisenokubangelwa kukugcagca nendoda ngetshova abazali bona besala. Loo nto iziphumo zayo zisenokuba zibi ngoku loo nto ibangele umntu aphoxeke azibone esengxakini.

Isiganeko esi sothusayo kweli bali kuxa uLizo eyala oodade bakhe ade alile. Le nto yokulila kwendoda kweli bali isenokwenzeka ukuba umbhali ubonisa izinto ezingaphezulu kokuya kuyala kwamlilisayo uLizo ezibuhlungu. Injongo yalo mlinganiswa ngoku kuyala ufuna abantwana bakowabo bakwazi ukuziphatha. Kwantu kaloku intombazana ilibhongo neqhayiya lek haya. Kuyiyo loo nto bekuthi emva phaya xa kuphuhliswa ubuhle bazo emveni kweemvula zentwasahlobo, kuthiwe ilizwe liyintombazana. Apha kweli bali sidibana noNonzwakazi engxamise efuna lude lufike olo suku lokunduluka kwabo besiya eNxukhwebe, uthi xa ethetha:

Nonzwakazi: Inene selungathi aluyi kufika usuku lokuba sihambe.

Nomhle: Yo! Naaso ke isimanga somntu oseletshiseka evuyela ukushiya ikhaya lakhe.

Nonzwakazi: Hayi kaloku mna ngoku sendizibona sendilisinale lase Nxukhwebe mfo kabawo.



Nomhle: Mabhongo ndiyeke. Kanti ke tana igugu lingaba likhulu umbombo uyaqhosha ndikuxelele mna.

(Indima 1, Umboniso 1:1)

Le ncoko kaNomhle isirhanisa izinto ezisenokothusa abantu kulo mdlalo. Enye into esirhanisayo ukuba lungakho ungquzulwano kukukhala kukaLizo xa eyala ezi ntwazana. Mve xa esithi:

ULizo: Amabhongo ezihombo nobunewunewu zeniwabeke phantsi njengezinto eziza mva.

Nibanxweme abafana abaza kuwexula iingqondo zenu benilahlekisa ngokuthi bayanithanda. Silinde ukuva iingxelo ezintle ngani, nibe ngumzekelo omhle nakwabanye abantwana. Kuthi mandithi ze ningabuyeli kweli khaya xa nithe noyiswa zizimilo zenu. (wafixiza).

(Indima 1, Umboniso 2:3)

UScholes kunye noClause (1971:38) bayayigxininisa into yokuba umxholo mawumiliswe kungquzulwano, kuba ngaphandle kwalo idrama ayikwazi ukuqhubeka. Into ebangela ukuba uLizo athi xa eyala abantwana bakowabo alile, loo nto ibonisa ukuba lukhona ungquzulwano kulo mdlalo, noba abalinganiswa abayiboni loo nto bekunye nabafundi. Iziganeko zokuqala zalo mdlalo ziyangqinelana nentlalo yomntu omnyama njengoko besele ndiyikhankanyile into yokuba amantombazana libhongo lesizwe kwantu. Ungquzulwano oluphakathi kukaLizo noodade bakhe lilo eliza kusetyenziswa ngumbhali ukusifundisa ngale nto ibangele athathe usiba abhale. Ekufikeni kwakhe eNxukhwebe uNonzwakazi uthandana noMonde waseMonti. Xa ababhali abanguMbekeni noNtloko bewubonisa lo mxholo weli bali ngendlela enobuchule eyenza thina bafundi sizibhaqe sele sinomdla kuwo ngaphezulu komlinganiswa onguNonzwakazi.

Ngokutsho kukaScholes noClause (1971:38) isenokwenzeka kuye umbhali womdlalo awuphuhlise umxholo kangangokuba ababukeli babe nomdla apha kwidrama ngaphezulu kwabalinganiswa.



linjongo zoku aba babhali bafuna ukubalula imbono ethile ngaphezulu kwenye ekhoyo apha emdlalweni. Emveni kokuba uNonzwakazi ethandene noMonde uye walibona ikamva lakhe lisezandleni zikaMonde. Yiyo le nto ethetha ngolu hlobo xa enqandwa ukuba angatshatwa nguMonde engayiphumelelanga imatriki:

Nonzwakazi: Sisi uMonde ndiyamthanda ndaye ndiziva ndingenakho ukungamkholisi.

Nosindiso: O! angathi kanti lo mfana uya kukulahla selemilele amaphiko phezulu ngokufuna ukutshata.

(Indima 6, Umboniso 2:32)

Ukuthandana kukaNonzwakazi noMonde kuzitshintshe mpela iingqondo zethu kwinto ebesiyilindele kuye. ULizo walile ukumkhulula uNonzwakazi ukuba ayokutshata noMonde esithi makaphumelele ibanga leshumi, kodwa uNonzwakazi wagcagca nendoda waya kuzinshweshwisa eMonti. UScholes noClause (1971:61) bongeza bathi umbhali wedrama unakho ukomeleza umoya wongquzulwano ngokuthi asebenzise abo babini kwincoko. UStyan (1960:121) uthathe unyawo ukusa phambili lo mbono ngokuthi abhekise lo mdlalo phambili ewulawula ngobuchule. Apha ungquzulwano luya phambili lukhokelela kwezinye iziganeko zebali.

Xa ndizama ukunyathelela phezulu esi siganeko sokuya kukaNonzwakazi eMonti kuMonde yindlela athi umbhali ayisebenzise njengobuchule bokusa ezo zinto ziye zixhase umxholo eyilunxunguphalo ngengqumbo nexhala. Esi siganeko senza umfundi azive enomdla ebalini yaye enecala avelana nalo. Njengabafundi, omnye umfundi usenokuziva enomsindo njengoko uNonzwakazi engabonisi mbeko kuLizo, ngakumbi xa uNonzwakazi ehamba esiya kuzishweshwisa ngetshova.

UStyan (1960:205–227) uwuchaza umxholo njengento eyinyani eyenzekayo empilweni yethu nanjengomdlalo oye ulawule imvakalelo yomlinganiswa, umzekelo umsindo. Umdlalo weqonga enemvakalelo ngokutsho kwakhe, iyabonelisa abafundi jikelele. EMonti uNonzwakazi zange onwabe kuba umyeni wakhe wayethanda ukugula. Ekugqibeleni uye wabhubha ebulawa yityhefu. Emveni kokuba ebhubhile uMonde uye wahlala kakubi uNonzwakazi nguMamXesibe. Mve xa esithi:



Mam Xesibe: Kakade andiyiboni into osayihlaleleyo apha xa ufelwe yindoda.

Ungahlala nendoda iinyanga ezingaka kanti iza kufa ingashiyanga nto  
eya kuba ngumfanekiso wayo.

Ndiza kulenza ntoni mna idolokazi.

(Indima 2, Umboniso 1:57)

Indlela awayephetheke ngayo uNonzwakazi emveni kokuba ebhubhile uMonde mna  
andimxeke xa waye wabuyela kowabo. Uphinda athi umbhali xa ebonisa impathombi  
kaMamXesibe:

Mam Xesibe: Uthi nyanya? Yintoni ethi mawungahloniphi? Lo mfana ufuna ntoni  
apha?

Nonzwakazi: Kudala ndikuxelela ke Maksweli.

Mam Xesibe: Umxelela ntoni sikhebeleshendini?

Nawe phuma umke kulo mzi wam

Wena Nonzwakazi qokelela konke okukokwakho uyiqale indlela eye  
kowenu kuba ifile indoda obuze ngenxa yayo.

Elangomso ilanga malitshone ungekho phambi kwamehlo am.

Undiva kakuhle?

Nonzwakazi (elila): Ndiza kwenjenjalo ke mama.

(Indima 11, Umboniso 2:59)

Indlela ephela ngayo le drama iyonelisa kuba yayingekho enye indlela awayenokwenza  
ngayo uNonzwakazi. Lo mdlalo wenza ukuba ubani nobani azifune, afune ukuqonda  
ukuba ingaba yena ebomini izinto akazenzi njengoNonzwakazi oye wasetyenziswa  
njengesifundo ngababhali beli bali.

Le ngxaki silunyukiswa kuyo ngaba babhali ngakumbi ulutsha isisonka semihla ngemihla,  
ngakumbi ngeli xesha lale minyaka siyiphilayo, ngoba abantu baphelelwa bubuntu babo,  
ihlazo nenyala abasaloyiki abantu bangoku. Maxa wambi uyakwazi umxholo



ubonakaliswe apha kwisihloko sebali. Le ngcamango iye ihambe nesihloko esi sebali “*Bhut’ Lizo Ndixolele*” into ethetha ukuba uyaziqonda iimpazamo zakhe lo mlinganiswa, kuyiyo loo nto ecela ukuxolelwa kuba wonile. Ababhali bayalumkisa ke kulo mxholo singoyeli nathi kulo “msele” woyele uNonzwakazi.

Ungquzulwano apha kulo mdlalo luphakathi kukaLizo noNonzwakazi. Lulo olusetyenziswe ngumbhali ukuveza umxholo wakhe onqanda ulutsha lungashiyi amakhaya nabazali ngendlela engekho mthethweni babaleke namakhwenkwe. Bathi ke abadala, amazwi abantu abakhulu awadliwa mpuku. Into yokubuya kukaNonzwakazi ebethekile, ebhityile, exhwalekile isibonisa phandle nathi ukuba sibathobeke abantu abadala, xa besicebisa malunga neengxaki zethu simamele.

#### 2.4.4 Umxholo

##### UMkhonto ka tshiwo (Ngani, 1972)

Kumaxesha amaninzi, abantu bafumaneka benamatyala kwiinkundla zamatyala, kwiinkundla zakomkhulu nakwiimbizo zasekuhlaleni. Maxa wambi abo bantu bafumaneka benamatyala kwizinto ebebefanele ukuba abanamatyala kuzo. Maxa wambi bathi abo banamatyala ngenene bafunyanwe bengenamatyala phantsi kwezizathu ezithile. Kuphinde bathi abo bebefanele ukuba bamsulwa bafumaneke benamatyala phantsi kweenkalo ezithile ezithe zavelelwa. Uye umthetho ke phantsi kwezi ndlela zingentla ufune amazwi azokukhulula okanye utyabeke obo batyholwayo.

Ngoko ke into engumfanekiso ngqondweni kum njengomfundi emveni kokuba ndilifundile eli bali ndigqibe into yokuba owona mxholo walo mdlalo kukubonisa abafundi iziphumo kwinkolelo kubuthi, iingcambu zale nkolelo isemaphandleni apho le nkolo yobumnyama yondele khona.

Le ngxaki yobu buthi ngokwale nkolo ibihlanganiselwa ngoosiyazi ukuze ubani angabi lilo ixhoba. Le nkolo yokuthakatha nokukholelwa emagqirheni yayondele gqitha kwabanye abantu besi sizwe endingabalula phakathi kwabo iinkokheli ezinje ngonkosi uTshiwo, uBhambatha, uKhwane, uDumezweni uMagwaza kunye nabanye. Le nkolo yayondele kakhulu kangokuba lowo uthe wanukwa ebenganikwa thuba, nelincinci lokuba akhe anike elakhe ibali malunga nezityholo ezo zokuba uyatsiba. Kwa into yokuba lowo uthe



wanukwa wasoloko efunyanwa enetyala aze agwetyelwe ukufa ngunkosi uTshiwo nesigqibo sakhe isenza singathandabuzi ukuba ubugqwirha namagqirha bekukholelwa kwezo zinto kakhulu.

Ukuphuhlisa umxholo weli bali uNgani usebenzise abalinganiswa, kunye nesakhiwo sebali. Umxholo, nesakhiwo, nendawo ibali elenzeka kuyo ngamawele ahamba kunye ekuphuhliseni lo mxholo othetha *ngexesha lobumnyama* xa kwakuphethe unkosi uTshiwo. Umlinganiswa oyintloko ngunkosi uTshiwo kuba zonke iziganeko zeli bali zingqonge yena. Mna andiboni mlinganiswa uphikisayo ngaphandle kokuba yena uTshiwo ephikisana nendalo, uphikisana nale ngingqi azifumana ephila kuyo. Ibali liqhubeka ezilalini, le ndawo lenzeka kuyo iyazivumela iziganeko zebali ziqhubeke. Oko kukhetha iilali kombhali isenokwenzeka umbhali ufuna ukusebenzisa abalinganiswa abakude kwifuthe ledolophu kunye nempucuko yasentshona. Uthi umbhali:

UTshiwo: Asimbathalal' ixhala lam, kunezinye ezinkulu  
 Ndinexhala ngaw' amaqhokolo, awobuthi nawobugqi.  
 Mbathalalani na lo, madoda?  
 Ndiyekeni noko andikholwa  
 Ngumbathalala! Ngumbathalala!  
 Bonke bath' umbathalala!  
 Zendijonge kulo mbathalala, zekuvele yimbi inebatha!  
 Mntu ndini, ndinosizi lwakho, kuba woz' ufele kul' inyala.

UBhambatha: INtabosizi yindumasi kwanexhala.

Apho akukho lusizi, apho akuko luxolo.  
 NguKhwane negqudulakhe, bosela nonosala.  
 NguMagwaza nomkhonto wakhe, babinza nebinzana.  
 Ngalo madoda kuphela ukunyusa elo dini.  
 Zezo zikrweqe zibini, asiwela amagqwirha.  
 Umyalelo ngowakho, nemveku yazi leyo.  
 Ongumenzi wezinto ezimbi, wowakhetha amabanga.  
 Esinguwe isiziba asiviwa ngadondolo.  
 Yonwaba ngelo. Phumla nalo ngotyandini.

(Indima 1, Umboniso 1:2)



Kwibali elilusizi elinokufa phakathi uDuToit (1989:30) uthi umxholo kukwakhiwa ngesiqhelo kugudlwe ubuchwephesha obunje nge“moira” kunye ne“hubrit” apho idrama idlala iindidi ngeendidi, yemvakalelo kunye nochulumanco, uloyiko, nokungonwabi, ukuqumba, ukwaneliseka ngenxeni yokuhlwayelwa kobubi okanye ubani avuzwe ngobuhle.

Ngokwale ntetho kankosi uTshiwo noBhambatha apha ngentla siphawula ukuba ngenene ngenene inkolo yobuthi yondele loo nto isenza thina bafundi sizive sinxunguphele malunga neziganeko ezinokuthi zehle kweli bali. UEsslin (1978:55) uthi umboniso ovulayo womdlalo nguwo oye ube sisitsixo sokulungelelanisa umgangatho webali, njengoko injalo iqhagamshelana nomoya othi umdlalo lo xa uwonke ubonwe ngayo ngababukeli. Ulwimi olusetyenziswa nguBhambatha noTshiwo lisitsho soyike. Umbhali uye wasebenzisa iziganeko zokugula kukaNonkosi nokubhubha kukaGongqoza induna ukuqhubela phambili eli bali ukuze umxholo uzokuthi thaa nakuthathatha:

UTshiwo:     Xel' umnini-senzo qha! Nceda ndixelele!  
                  Ngubani lowo mnini-nyala ngephakathi lam elikhulu?  
                  Ndifuna ukumazi xela! Alijonge aligqibalise!

UBhambatha: Sekuculwa ngoma inye ngeempazamo eziza ziluthotho:  
                  Ikwa ngu' umbathalala.

(Indima 1, Umboniso 2:3)

Kuyacaca ukuba unkosi uTshiwo unomsindo, ngalo msindo anawo umbhali uza kuwusebenzisa njengesixhobo esiza kukhokelela kubhubhane wabantu. Ngokutsho kukaHendry (1991:232) umxholo sisigaba esicacileyo esibonwa nangubani na, olo hlobo lwesiganeko esithile, isixhobo, isiboniso okanye umgaqo ofumaneka qho kumsebenzi wokubhala.

Le nto yalo msindo kaTshiwo sisimo esiza kukhokelela ekubhubheni kwabantu. UBaldick (1990:225) uwubona umxholo njengeyona nto ibalulekileyo esala engqondweni yomntu eyenziwa ngokuthi ubani afunde ibali, okanye isihloko esithile esiqhubekayo kumsebenzi woncwadi.



Xa umbhali esiza nayo le nto ingumfanekiso ngqondweni oza kuthi thaa ezingqondweni zethu, sidibana noMpondombini ethsuthsuza exakekile enceda uNonkosi emsindisa ezandleni zabathakathi:

UMpondombini: Heke! Iba yimbudane akulala;  
Ngamaphupha anezothe angunobangela woko.

Bonke: Camagu

Mpondombini: Andivumisi zinkosi; ningajongi lutho kum.  
Ndivula nje amehlo, ndinisusa urhatyazo.  
Yiyani kwabavumisayo, mna ndiligqirha lasekhaya.  
Kona ukunyanga ndizakwenza.  
Okwethuba sisalindele igqirha.  
Sela.  
Sela lonke ulifince.

Nonkosi: Kwowu, likrakra.

(Indima 2, Umboniso 2 ; 12)

Yonke le nquleqhu ubonisa ixesha lobumnyama, inkolo eyondeleyo, emagqirheni, koosiyazi, amaxhwele kunye nasekuthakatheni. Uyaphinda umbhali asibonise iziganeko zebali xa esebenzisa umlinganiswa onguDubulegeqa esithi:

UDubulegeqa: Khawuyiyeke ngoku le yabantwana abalilayo.  
Wakhondoza ukundikhumbuza ngabantwana abalilayo.  
Ucinga ukuba akuzukunukwa xa uthakatha?  
Belila bengalili uza kunukwa ndim, bawo!  
Khawuyiyeke leyo, nditsho kuwe.  
Akuphela kwento esolala sitye yona leyo  
Khawubambe le  
Ngulo, nalo, nalowa  
Kunye nabafazi babo!  
(Indima1 , Umboniso 4:22)



Iziphumo zenkolelo koosiyazi namagqirha yaba kukubulawa kwabantu abamsulwa. Aba bantu babulawa phantsi kwezityholo zokuba bayathakatha, ekungekho bani uqinisekileyo ukuba loo nto injalo. Oku kubulawa kwabantu betyholwa ngobugqwirha yile nto iliwa ngumbhali. Umbhali usebenzisa le nto yokubulawa kwabantu ukuveza izimvo zakhe. Enye indlela aveza ngayo izimvo zakhe zokuba akahambisani nayo kuxa eveza le ncoko:

Indoda yokuqala: Kodwa yeny' into le iveliswe nguGwebityala.

Imvumisa yinto yesizwe kakade, kodwa ekuthandeni komntu ngamnye.

Indoda yesibini: Yinyaniso epheleleyo leyo, wakuthi.

Kaloku loDubulegeqa asindoda yalapha;

Abantu bale ngingqi akabazi.

Ukuba kufuneka enukile, wonzinyelwa.

Elula kukwalatha abantu abakhoyo.

Indoda yesithathu: Kunjalonje eli xokindini ungafika libhekabheka,

Lifundana nолusu lwabantu phambi kokuba linuke.

(Indima 1, Umboniso 4:22 – 23)

Le ncoko ingentla yala madoda isibonisa phandle ukuba akukho nto iyimvumisa kaDubulegeqa, yiyo le nto umbhali ebazoba aba balinganiswa benyemba uDubulegeqa. Umbhali uyakwazi ukusebenzisa abalinganiswa khona ukuze thina bafundi simazi loo mlinganiswa kuthethwa ngaye ukuba unjani na. Siva nakwincoko yabalinganiswa uDubulegeqa. Into awayeyenza wayethunywa nguTshiwo ukuba anuke bani na. UTshiwo ebemyalela ukuba angazishiyi izityebi khona ukuze naye Dubulegeqa akwazi ukufumana. Amagorha esizwe awanyulwa nguTshiwo, nguKhwane kunye noMagwaza ukuba baqhube inkozo enzima kwiNtabosizi, ayexabana entabeni ngenxa yobunzima bomsebenzi lowo. Le ncoko ilandelayo kakhwane ibonisa ubunzulu nobunzima bomsebenzi ababefanele kukuwenza. Uthi uKhwane:

UKhwane: Akukho mfuneko yabhunguza kule nto, thabatha wosele. Ligalelo linye ngomkhonto wakho kube kuphelile kweli binzana.

Akhoyo amandla mandiswaqwebele iziganyonyo ezizayo.



UMagwaza: Ngokomyalelo wenkosi: libhunguza nentshuntshe – Komkhulu nomncinci ngokufanayo.

Mawuthotyelwe ke loo myalelo.

Galela wena, mna ndolandela.

(Indima 1, Umboniso 4:22 – 23)

La madoda, nangona ayekhethwe ngokuba nesibindi nje, ngoku bayaxabana, baxatyaniswa kuba benamasikizi okubulala usana. Esi sicutshulwa singentla sibonisa ngokuphandle okokuba ungquzulwano lwabalinganiswa ngeentetho nangezenzo. Umxholo webali elibhalwe ngobuchule awusishiyi thina bafundi *sichophe* okanye *singookhwel' ecingweni* usenza sithathe icala. Into yokuxabana kukaKhwane noMagwaza eNtabosizi indenza mna ndibawele balwe bobabini babulalane kuzokuphela le mbubhane ukuba yayiza kuphela. Xa sisuka kwesi siganeko singentla umbhali ubulala uMagwaza, emveni kokuba eyitshintshile ingqondo yakhe wabona ngolunye uhlobo. Isenokwenzeka ukuba uMagwaza wathabatha ubomi bakhe kuba edikiwe kukukhupha imiphefumlo ngoku uxakiwe uza kuthini kuTshiwo xa ejika izigqibo. Kusenokwenzeka umbhali ubonisa indlela enobunzulu awayengayamnkeli ngayo into yokubulawa kwabantu.

Indlela uNgani abakhethwe ngayo abalinganiswa bakhe kunye nendawo le ibali lenzeka kuyo yenza iinjongo zakhe ziphumelele lula. Oku kuzibulala kukaMagwaza kuyakuveza kancinci ukungancomeki kwendlela abantu ababephethwe ngayo nguTshiwo oyinkosi yesizwe. UHendry (1991:226) uphinda athi umxholo usenokubhekisa kumsontwana othi utyhutyhe ibali njengemibono ethi omnye ulandele omnye. Umbono esinawo singabafundi kweli bali kukubulawa kwabantu. Lo mkhwa uye waqhuba nasemveni kokuba ebhubhile uMagwaza. UPrince (1982:11) uthi athelekise umxholo nophahla, ekwacebisa, into yokuba umxholo unomsebenzi wokusebenza, njengophahla kumsebenzi woncwadi.

Xa umbhali eveza ububi neempazamo ezenziwa nguTshiwo uphinda asebenzise abalinganiswa bakhe, mve xa esithi:

Dumezweni: Ezomoya zithi sijongwe njengabaxhaxhi besizwe;

Ngoko masizikroqe, olu gcado lufanele kwathina.



UTshiwo: Low' utshoyo uligqwirha yena ngenkqu.

(Indima 3, Umboniso 1:52)

Umxholo wakhe umbhali wokuchasana nale nkolo ekhokelele ekubulaweni kwabantu, uyiveza ngokubonisa ubutyhamtyham bukaTshiwo njengenkoxheli ejonge apha phambi kweenyawo zakhe. UTshiwo uxuthelwa iinkomo nomhlaba ngamaLawu, akakwazi kulwa kuba kaloku amagorha abakhuseli besizwe babulewe eNtabosizi. Uyahamba uyokucela uncedo kwezinye iinkosi, xa zimphendula zithetha le nto ikwesi sicatshulwa singentla. Yindlela umbhali abubonisa ngayo ubutyhakala bukaTshiwo, usebenzisa iimpazamo zakhe ezama ukuveza lo mxholo.

UDumezweni akoyiki ukumxelela izinto aziva zithethwa ngoTshiwo. Enye indawo ephuhlisa lo mxholo kuxa ezi ntshaba zakhe zingonelanga kukuhlutha umhlaba neenkomo kuphela, zafuna ukufunza kuye esiqwini. Mve xa esithi umbhali:

Udumezweni: Khawud' uthethe nawe, Gwebityala.

Wawagweb' amatyala umntw' esemnye.

Utshiwo: Nam sendibona kunyembelele.

Kodwa phendulani: Aphi n' amadoda?

Ndibon' abantwana, ndingazi limbi ke.

Kambe ukuzenza akufani nokwenziwa!

Kazi soxomoloza sithini utshaba longamele nje?

(Indima 5, Umboniso 1:83)

Unkosi uTshiwo uyazisola, amadoda okukhusela isizwe wawabulala eNtabosizi. Xa eveza umxholo wakhe akayishi yi into yokuba noKhwane naye wayibona ibubuvuvu into yokubulawa kwabantu kwihlathi laseMngaza, yiyo loo nto wabaxolela abantu, wacela uQamata amkhombise indlela. Utshiwo uphinda ancedwe, asindiswe ahlangulewe nguKhwane kunye nabantu awathi mababulawe. Apha umbhali umzoba uTshiwo eguqukile, esisidalwa esitsha. Uthi umbhali:



Utshiwo: Ukuvela kwenu ngeli thuba kusikelelekile. Eli lilixa lengxakeko, ixesha leenkathazo. Akusekho kubuza, niyabona konakele.

(Indima 5, Umboniso 2:86)

Le ntetho kaTshiwo isenza sizibuze imibuzo, ngokuba aba ☐antu abancomayo, abafuna edabini basindise ubomi bakhe ngaba wayethe mababulawe. Ingaba bethu usayikhumbula loo nto uTshiwo? Ubulungisa obenziwa nguKhwane bamenza wafumana uzuko lokuba abekwe abe yinkosi. Okokugqibela, eli bali lisifundisa ukuba abo benza ububi nenkohlakalo kwabanye bovuzwa ngobubi, kuba nanku uTshiwo ubukumkani bakhe buqhekeka phakathi ngenxeni yenkohlakalo. Abo benza ubulungisa bafumana isithozela nodumo kunye nentlonipho. Xa liphela eli bali uTshiwo uphelelwe ngumkhosi wokukhusela isizwe, loo nto ibangelwe kukuthanda ubutyebi, nezo nkomo wakhupha imiphefumlo ezifuna zathinjwa ngamaLawu. Ukhwane waphela eba yinkosi. Ebomini noba ukwesiphezulu isihlalo, musa ukwenza ngenkohlakalo, kuba le nkohlakalo uyenza ebantwini *ngomso* ibuyela kuwe menzi. Kwaba njalo kunkosi uTshiwo.

## 2.5 UKUHLOLWA NOVAVANYO LWEMIDLALO YEQONGA

### 2.5.1 Ukuthelekiswa kwemidlalo yeencwadi ezine

#### Izakhiwo zamabali angumdlalo

Apha phantsi kwale ngongoma ndiza kuqwalasela indlela ababhali beencwadi ezine abayakhe ngayo imidlalo yabo, ukutsho ke zeziphi ezo ndawo abathe babalasela kuzo, izeziphi ezo ndicinga ukuba babe buthathaka ekwakheni imidlalo yabo. Ndiza kumana ndibonisa iimbono zam kule midlalo yeqonga.

Kule midlalo mine ndifumanisa ukuba ababhali bayilandele imigaqo yokubhalwa kwemidlalo yeqonga ngoba kuzo zone ezi ncwadi ndiyawafumana amanqanaba okwakhiwa kwamabali.

Uthi uHendry (1991:3) isakhiwo sebali kufuneka sisombululeke ngendlela enocwangco apho isiganeko esithile silandela esinye ukwenzela ukunqanda ukuba ibali libe neendawo



ezithi zifakwe ebalini bezingeyiyo imfuneko ezinokuthi zenze ukumila oko kwebali kube kubi ibe nguphantsi phezulu kwaye iziganeko zingadibani zithu manca. Ngokumalunga noku, uAristotle kuChatman (1978:43) uthetha enjenje, isakhiwo sebali kukucwangciswa kweziganeko. Siselapho kule nto, uBaldick (1990:170) uxoxa athi isakhiwo sebali sisicwangciso seziganeko zebali neemeko eziye zacwangciswa ngendlela yokuba ugxininiso, ubudlelwane nokutsala uhlobo oluthile lomdla kumfundi okanye ababukeli, izinto ezinjengokumangaliswa nonxunguphalo.

Naliphi na ibali leqonga elibhalwe ngobuchule liza kuba nala mabakala alandelayo, intshayelelo, uyondelelwano, ukujiya, uvuthondaba, ukujika kweziganeko kunye nesisombululo.

UMbovane usixelela ngabalinganiswa abaphambibi, neengxaki ezikhoyo ebalini kunye nalapho ibali lenzeka khona. Uye wayiveza kubafundi ukuba ibali kanye kanye lingantoni na.

Kumdlalo othi, uThembisa noMakhaya umbhali akasixeleli exesha eliPhubeka ngalo ibali. Xa umbhali eliqala eli bali uliqala phakathi xa uThembisa esenzelwa izothe yincwadi eyayivela kuZamile. Le ndlela yokuqala ibali yamnkelekile. Apha kweli bali umbhali akasixeleli ukuba eli bali lingantoni na kwintshayelelo yakhe, thina bafundi siyazifumanela ngokuthi sifunde ibali eli siye phambili.

Kumdlalo kaMbakeni noNtloko siyaxelelwa ukuba umdlalo uqala kwikhaya likaNonzwakazi noNomhle kunye noLizo njengabalinganiswa abaphambili. Ingxaki siyivezelwa kancinci yokungathenjwa kwabafazi ngamadoda. Lo mbhali uyasixelela nangona engasixeleli ngqo ukuba inokuba kwakusekuqaleni enyakeni kuba sazi thina izikolo zivulwa ngenyanga yokuqala kweyoMqungu (Januwari) kunyaka ngamnye. Lo mbhali akasinikanga imbali edlulileyo ngabalinganiswa bakhe.

Kwincwadi kaNgani, **Umkhonto kaTshiwo**, kusezilalini, abalinganiswa abaphambili baxeliwe. Ngunkosi uTshiwo, uMagwaza, uKhwane, uBhambatha, kunye noDumezweni. Lo mbhali akasixeleli ngexesha eli bali laliqhubeka ngalo. Ungquzulwano luziswa kukuthakatha. Akukho mbali idluleyo umbhali asibalisela ngayo. Apha kwintshayelelo aba babhali bafanele kukuchaza indawo ibali eli elenzeka kuyo, abalinganiswa abaphambili, ixesha lebali neemeko eziqulathe iingxaki ezithile eziza kuba neziphumo zongquzulwano.



Kuyondelelwano lweziganeko lezi ncwadi ndiphawula ukuba kulapho kuqala intshukumo ebuthathaka eza kuba sisiseko seziganeko ezikhulu ebalini. UHendry (1991:2) ukubona ukwakhiwa kwebali njengebakala apho abalinganiswa badibana khona, abaye bazane ukufumana isisombululo kwiingxaki zabo okanye bazame ukusombulula ungquzulwano abathi bazifumane bekulo.

Apha ku*Ndixoleleni* eli nqanaba liqala ngengxabano xa uZamile esala ukunika uThembile iinkomo zikatata wakhe. Ekuncameni baye bangenelela ooMdendo nomntakwabo. **KuThembisa noMakhaya** liqala ngendlela enovuyo nemincili apho uThembisa alungisa indlu kaMakhaya ngamawaka angamashumi amathandathu. Eso ibe sisiqalo sezinto ezinkulu ezizayo kweli bali.

Ukucelwa uthando kukaNonzwakazi nguMonde endleleni eya esikolweni, aze kamva amvume ngencwadi iba sisiseko soyondelelwano. Bonke ababhali beencwadi ezine bawakhe kakuhle la mabali eqonga kuba nakule yokugqibela incwadi engu *Umkhonto – kaTshiwo* into yokuphupha komguli onguNonkosi yiyo esetyenziswe ngumbhali njengenqanaba lokuyondelelana kweziganeko. Bonke aba babhali andiboni siphene malunga neli nqanaba loyondelelwano lweziganeko, lakhiwe ngendlela eyiyo.

UMbovane xa efika kweli nqanaba lentlekele eliluvuthondaba ubulala abanye abalinganiswa. Into ambulalela yona uMdendo kulo mdlalo ayicacanga ngoba kaloku zithi iingcali umlinganiswa owenza inkohlakalo emdlaweni, makajikelwe yiloo nkohlakalo yakhe, aphele esezintlungwini ezibangelwa nguye. UZamile nendlela awafa ngayo ayindenzi ndizive ndinosizi ngoba kaloku ziziphumo zemfundiso yakhe emfazini. Ukwenzakala kukaNojenti andizivi ndimsizela ngoba nguye obangele loo ngozi. Lo mlinganiswa umsulwa onguMdendo, obe encedisa uThembile, engenamona akucaci ukuba kutheni umbhali embulala nje. Mhlawumbi umbulala kuba umbhali efuna ukubonisa ubunzulu nokuba mbi kwemeko leyo apha ebalini.

Nangona ndimgxeka uMakhaya ngokuba sisityhamtyham sendoda, xa sijonga uvuthondaba lukaMtywaku ndiyamgxeka indlela yokuba ibe ngathi ibali lakhe ulishiye phakathi xa ndifunda lona. Uwuphetha lo mdlalo uMakhaya emshiya ephambana, emva kokuba ebethekile uMakhaya asimboni thina bafundi engomnye umlinganiswa, ukutsho ke ezisola, ejikile kwimikhwa nezenzo. Inokuba uMakhaya usaphambana nangoku. Ngokwam ukubona ebefanele umbhali ukuba amenze ngcono okanye aphile qete kuloo



mpambano yakhe, aze amzobe ngoku ejikile emveni kokuba ezibonile iziphoso zakhe, amzobe kwakhona esiya kuzithoba emfazini wakhe, apho umfazi naye amamnkele uMakhaya. Ubazobe kakubi apha ekugqibeleni, ukuba ebenze ngolwaa hlobo likaNonzwakazi, athe akubethwa lilizwe wacinga ikhaya, noLizo uyamamnkela. NaseziBhalweni unyana wolahleko wathi akuziqonda, wacinga ikhaya, ikhaya lakhe zange lilande zilando, unjalo umntu. Uye umbhali wabaqhitala abalinganiswa bakhe xa elisonga ibali.

Uvuthondaba lukaMbakeni noNtloko kulelo xesha kubhubha uMonde ebulawa yityhefu ekwathi kwalandelwa kukugxothwa kukaNonzwakazi emzini. Lo mbhali ndiyayithanda indlela alakhe ngayo olu vuthondaba noxa ethe xa efuna ukubonisa isizwe ngokungabi nto kokugcagca kwebhinqa nendoda wabulala uMonde. UMonde kuye andiboni simo esithe tenxe, umntu ongazange akwazi ukuziphatha njengebhinqa uNonzwakazi, uNonzwakazi wayengazithandi, engabuhombelanga ububhinqa bakhe ngokobuzwe bakhe. Ukholisile umbhali amohlwaye azibone iziphoso zakhe khona ukuze ikwazi ukuba sisifundo le ntlungu yakhe. Wagcagca nendoda enqandwa, ngaphezulu koko, kwaloo ndoda ayisi nenye inkomo kowabo. Intombi kwaXhosa iyacelwa aze umnumzana akhuphe iimfanelo ezifunwa ngamathile, ikhazi ukutsho oko. Isizwe esothi sikwazi ukuzibonakalisa phakathi kwabamelwane baso seso sihlonipha, sigcine amasiko nezithethe siphinde eso sizwe sikhusele ulwimi lwaso lungapheli.

Kwincwadi ethi **Umkhonto kaTshiwo** xa uMagwaza ezibulala, ezibulalela umsebenzi awathi yena wazigqatsa kuwo njengetshantliziyo, ngoku udiniwe igazi labantu limenzela izothe. Kwakhona noKhwane udiniwe kukubulala, uphela esophula umthetho kankosi uTshiwo emveni kokuba efungile ukuba wowenza ngentembeko. Ngoku ke, ngokwam ukubona wakholisa azibulale uMagwaza, loo nto yena ukuba simvume ukuba uliqhawe, ukwazile ukumzoba njengomntu gqibi. Kaloku umntu onguye ngulowo ukwaziyo ukuzibona ukuba uphazamile abuye umva, acele uxolo.

Inqanaba lokujika kweziganeko kulapho ibali lithi liqale ukwehla ngokweziganeko zikekelela ngakwisombululo songqzulwano. Kule ncwadi kaMbovane eli bakala ulakhe kakuhle ngoba sidibana noNojenti ezisola ngokuba umyeni wakhe ebhubhe ngenxa yakhe. Kumnandi kum xa umlinganiswa ebesenza imisebenzi yenkohlakalo ejika eguqukile kokungendawo, esiza ebulungiseni. Kuyancomeka oko khon'ukuze kube kho okuthile okuvunwayoluluntu.



Kwincwadi kaMtywaku, eli nqanaba kulapho izinto ebezingaziwa ngabanye abalinganiswa abaphambili ezithi zivele elubala, umzekelo into yokuba uMakhaya zange aliphumelele ibanga lesithathu, zange aphangele isigxina, unxitywa ondliwe ngamantokazi akhe. Zonke izinto zityhiliwe khona ukuze athi umlinganiswa ethatha izigqibo ngemeko azifumana ephantsi kwayo abe esazi konke kungekho zinto zifihliweyo kuye.

Kwibali elithi *Bhut Lizo Ndixolele* ukujika kweziganeko kuye kwakhokhelela ukuba uNonzwakazi abuye ekushweshweni kuloMonde. Oko kujika kweziganeko kusetyenziswe ngulo mbhali kunemfundiso kulutsha namhla apha kweli lethu loMzantsi Afrika apho ulutsha luthanda kakhulu ukugcagca namadoda.

Kwinqanaba lokujika kweziganeko kule ncwadi kaNgani umbhali ulibonisa ngokujika indlela acinga ngayo uKhwane, ngokuthi azi, isazela sichukumiseke ukuba abantu asingabo abakankosi uTshiwo. Ukhona Ongaphezulu kukankosi uTshiwo. Yiyo loo nto sidibana naye ethandaza uQamata ukuba amkhombise indlela. UQamata inokuba wamxelela ukuba makagcine asindise loo miphefumlo. Loo nceba endiyiphawula emveni kokuba ethandazile endicinga ukuba uyixelelwe nguQamata wakhe uKhwane yiyo eyathi yamvuza ngokuthi abe sewongeni lokuba onyulwe abe yinkosi yabo bantu wabasindisayo. Loo nto umbhali uyenza ngaphandle kokukhupha imiphefumlo yabantu.

Inqanaba lesisombululo kwincwadi ethi *Ndixoleleni* siphawula ukuba sisiphelo somlinganiswa oyintloko. Isiphelo sisenokuba lusizi sisenokuhlekisa kuxhomekeka ekuphucukeni okanye ekwehleni kwemeko azifumana ekuyo umlinganiswa oyintloko. Eli bali liphela ngendlela exolisayo kuba uThembile nomkakhe bakwazile ukuthubeleza phantsi kwezo meko babejongene nazo kumtshato wabo. Siziva sibathanda aba balinganiswa. UThembisa ungumlinganiswa oyintloko kwincwadi kaMtywaku uphela naye ezihlalela kakuhle emveni kokuba ebehleliswe kakubi nguMakhaya. UThembisa nangona umbhali amzoba njengomlinganiswa oyintloko othe wahlala kakuhle emveni kokuba emalile uMakhaya, kodwa andimniki dumo kakhulu uThembisa kuba zange akwazi ukumelana neenzingo zokwenda kanye njengoNomava. Mhlawumbi unobangela yinto yokuba uThembisa ufumana ingxaki emyenini wakhe, ngeli xesha yena uNomava wayenikwa ingxaki ngumntu ongenguye umyeni.



Ibali lethu elithi *Bhut Lizo Ndixolele* linesiphelo esithandekayo esinemfundiso kuye wonke umntu omtsha ukuba ukungaziphulaphuli izizalwane xa zicebisa umntu, aze lowo ucetyiswayo eve izihlobo zabumini ayivuzi loo nto.

UNgani kwincwadi yakhe ethi *Umkhonto kaTshiwo* usibonisa ukuba inkohlakalo ayivuzi. Jonga xa uTshiwo ethinjelwa iinkomo kunye nomhlaba, engenawo amadoda okukhusela isizwe ngoba kaloku wawabulala. Uphinda yena Tshiwo kanye asindiswe ngabantu awanika umyalelo wokuba babulawe. Le nto yesi siganeko iyazibonisa ezinye iinkokheli into yokuba mazingajongi phambi kweenyawo zazo xa zikhokhela isizwe.

### 2.5.2 IMIXHOLO

Le mixholo yale midlalo yindlela ababhali abathi bafune ukubonisa nokulumkisa abafundi ngayo ngengozi athe wayiphawula, ezama ukusindisa isizwe. Loo nto uyiveza ngokusebenzisa abalinganiswa.

UAbrahams (1993:121) uwubona umxholo njengombono, inkolo okanye imfundiso ethile nokuba yinto engacacanga okanye igama elithi licingelwe lenzelwe ukuba lifakwe kucengwe umfundi. Uphinda awuchaze umxholo ngokusebenza kwegama elithi Ukufundiswa Koncwadi, elithetha uhlobo oluthile loncwadi *elenzelwe ukunika umyalelo*.

Kwincwadi ethi “Ndixoleleni” umbhali ulwa umona yiyo loo nto bonke abalinganiswa abanesi sifo singumona bephela befumana izinto ezimbi abanye bayabhubha. UNojenti waba sisilima ngenxa yomona, uZamile wabhubha ngoba naye wayenomona, uNontsipho noTeteleza zange aphumelele amacebo abo obugqwirha. Abanye abalinganiswa ubanike umonde wokukwazi ukunyamezela izinto ezibuhlungu. Abanye bayathakatha. Abanye ubenze wabazoba banamaqhinga abantu abangenanyani bayathanda ukuzicengezela, uKholisile waxelela abantu ubuxoki ecenga ukuthandwa. UMdendo ufele ilize kulo mdlalo.

Kule ncwadi “**UThembisa noMakhaya**” umbhali ulwa ukungathembeki kwamadoda emitshatweni yabo. Xa esilwa lo mkhwa ubenza abafazi babathande ootata abathi bangakwazi ukuhlala ngaphandle kwamadoda. Aba balinganiswa bajonge inzuzo ngale nto yokuthandana namadoda. Loo nto yokujonga inzuzo ngaphaya kothando yenza amanye amadoda anjengooMakhaya bakhuthuzwe imali yentsapho yakhe. Loo nto yokukhuthuzwa kwabo imali zemitshato iphinde itshabalalise imitshato yabo ichaphazele



nempilo yabo ibonisa indlela umbhali awuthiye ngayo umkhwa wokuba umntu ongutata angathembeki emtshatweni wakhe.

Xa ezama ukuphuhlisa umxholo kule ncwadi kaMbekeni noNtloko bamzoba uNonzwakazi njengentokazi exabise ulonwabo ngaphezu kwekamva lakhe. Umzoba lo mlinganiswa xa aphuhlisa lo mxholo njengomntu ongeva kucetyiswa. Kwelinye icala ubonisa iintombi zakuthi ukuba kubalulekile intombi iphume ngesihle kowayo xa isiya kwenda kwaye loo mvisiswano ihambe neemfanelo. Umlinganiswa oshweshwe uNonzwakazi umzobe wangumhlali dolophu, ekusenokwenzeka abayilandeli kakuhle indlela elandelwayo xa kucelwa intombi nto leyo ebangelwa lifuthe ledolophu. Loo nto ibangela ukuba ziphumelele lula iinjongo zombhali.

Incwadi ethi *Umkhonto kaTshiwo* umbhali ubonisa amaxesha obumnyama awayekhatshwa yinkohlakalo. Aba balinganiswa babengekangenwa yimpucuko yasentshona. Aba balinganiswa baphambili kulo mdlalo bakhohlakele kwaye nenkolo yabo emagqirheni ebuthini yiyo ebangela impixano yondele.

### 2.5.3 Ukuvavanywa kwemidlalo yeqonga

Umdlalo othi **Ndixoleleni** usibonisa ukuba abantu abanomona bakulungele ukukhupha umphefumlo xa bezama ukuba lowo umonelwayo imigudu nemisebenzi yakhe ingahambeli phambili. Amaxesha amaninzi abantu abanomona badla ngokuba nokungcola okuhamba nenkohlakalo kunye namayelenqe. Bangabalinganiswa abangenamandla xa ubajonga kwicala lentsebenzo. Bayathanda ukufuna ukuba yimiqobo kumakamva abanye abantu. Yonke loo nto siyibona apha kuNojenti, uZamile, Nontsipho kunye noTeteleza. Umbhali usebenzise abalinganiswa abangabantu abakhulu xa efuna ukuphuhlisa ububi balo mxholo ungumona. Amaxesha amaninzi abantu abanomona abamonela abantwana babanye abantu abaneziphiwo kwizinto ezithile, siye siphawule ukuba ababo abantwana ukuba banabo akukho nto babalasele ngayo. UNtemese ongunyana kaTeteleza akukho nto abaluleke ngayo.

Ufika lo mdlalo uchasane nomdlalo wethu olandelayo othi **UThembisa noMakhaya**. Lo mdlalo wona, ngokungafani nalo ungentla kusetyenziswe ulutsha lwasesikolweni, nalowo uye kancinci esikolweni onguMakhaya uzalelwe, wakhulela eMonti, loo nto ithethe ukuthi ukhulele phantsi kwefuthe lasentshona. Kumdlalo wethu ongentla besidibana noomama



besiXhosa abakhulu abahamba iindywala ezilalini. Apha kulo wesibini umdlalo sidabana nabantu abatsha, izifundiswa nezifundiswakazi, ootsotsi nootsotsikazi. Kumdlalo ungentla ibhongo labalinganiswa ngumendo nokulotyolwa kwentombi. Izinto zemveli zihlonitshiwe, zibanjiwe. Kulo mdlalo wesibini kuxatyiswe imitshato kungahoywanga khazi. Into ephambili nelibhongo kukuba umfazi ngumfazi ngephepha, isiqinisekiso somtshato. Abo bangatshatanga kukuba umntu athandane nendoda. Indlela aluzobe ngayo ulutsha olungekatshati lwasedolophini umbhali, ingathi xa ndijongile mna ukuba indoda ingangabikho, loo nto ingathetha ukuphela kobomi kubo.

Kwakolu thando ulutsha lwedolophu luthe phithi lulo kuyagqumzwana ngabanye. Umdlalo othi *Bhut' Lizo Ndixolele* uyafana nomdlalo othi *UThembisa noMakhaya* ngoba abantu abenza eli bali libheke phambili lulutsha, kuyacaca kwakulo eli bali ukuba uNonzwakazi naye njengoThembisa ungumfazi wephepha. Umcimbi wabo zange uphehlelelwe ngamathile namathile njengoko thina maXhosa imicimbi yobulawu siyithatha ngokuba yimicimbi engcwele. Kanye njengawo umtshato kaNomava noThembile, nalo kaMakhaya noThembisa umtshato uneentshaba ezingooWallachia kunye noLauretta, nomtshato kaNonzwakazi noMonde wawuneentshaba ezinjengooMandisa noLinda.

Kule midlalo yomithathu ngayo, esele ndithethe umona uyaphawuleka. Ibali lethu lesine elithi *Umkhonto kaTshiwo* lona likwalawulwa ngumona kuba unkosi Tshiwo wayewabulala amaphakathi atyebileyo ewamonela. Isenokwenzeka into yokuba naloo magorha esizwe wayewabulala ibe ngathi ubulala amagqwirha wayewamonela. UTshiwo isenokwenzeka ukuba ebengafuni mntu usondeleyo kuye okanye omogqithayo ngesipho esithile. Ubulala abantu esenza ingathi ubulala amagqwirha.

lincwadi zethu ezimbini **uNdixoleleni** kunye “**noUmkhonto kaTshiwo**” ibali liqala ezilalini liqhubeke ezilalini ude umdlalo uphele ibali liqhubeka ezilalini. **UThembisa noMakhaya** liqala edolophini lide liphele ibali lethu liqhubeka edolophini kodwa kona eli lithi **Bhut' lizo ndixolele** liqale ezilalini laya edolophini eMonti laphinda laya kuphelela ezilalini.



## ISAPHLUKO 3

### UMFAZI NJENGOMLINGANISWA KWIMIDLALO YESIXHOSA

#### 3.1 IINJONGO ZALO MSEBENZI

Iinjongo zalo msebenzi kukujonga indlela ababhali abathe bababumba ngayo abalinganiswa abangabafazi. Xa ndijonga le ndlela ababunjwe ngayo aba balinganiswa ndiza kumana ndixoxa nangabo bangamadoda, ngoba kaloku ikwangabo abo bangamadoda ababangela kwezinye iimeko aba bangabafazi bazibone bekwezo meko bazibhaqa bekuzo. Andikwazi ke ngoko ukumana ndingathethi ngabo aba bangootata nangona ndingazukugxininisa kubo nje.

##### 3.1.1 Abalinganiswa abangabafazi ku*Ndixoleleni*

Kumdlalo othi *Ndixoleleni* umbhali usebenzise zonke izini zabalinganiswa, ukutsho ke usebenzise abalinganiswa abakwisini sobuduna nabalinganiswa abangabafazi.

Uthi uSatyo (1994:183) ukuze baphuhle ngakumbi abalinganiswa, umbhali unokubenza baxoxe. Esi ke sisixhobo esibaluleke kakhulu ngakumbi nangakumbi apha kwidrama kuba kaloku umdlalo yinto eboniswa naseqongeni, ngoko ke kubaluleke kakhulu ukuba simve umlinganiswa esezingxoxweni ukuze sibe nokumazi ngakumbi ngenxa yezinto azithethayo.

Apha kulo mdlalo ndifumanisa ukuba umntu ongumfazi ngokwendalo okanye imveli akanawo amalungelo alingana nawendoda, kwaye oko kuphawuleka kule ntetho:

Thembile: Mholo wethu ntombazana  
Khawume khe ndibuze.

Nomava: Ewe bhuti. Uxolo andinakho ukuma  
Nawe uyalibona ilanga.

(Indima 1, Umboniso 1: 1)



Ngokwemveli umntu oyindoda unelungelo lokuzitsholololo kumntu wesifazana xa emthanda, lungelo elo ongumfazi angenalo. Xa yena enaloo ngxaki yokuthanda indoda abanye baye benze iimpawu nezimbo ezithile ezinokubangela lowo sube ethandwa aqonde ukuba uyathandwa, xa athe wavula umlomo axelele indoda ngothando analo kuyo iba ngathi kuthi sizwe sendlu emnyama uyazithoba loo nto itsho ithobe nesidima sakhe sobufazi. Yindlela nesimo esondeleyo eluntwini oluNtsundu eso. Yiyo loo nto sidibana noThembile ecela uthando kuNomava:

Nomava: Bhut'Thembile ndiyakwamnkela kodwa kwanga ukuthetha kwakho kungafuzwa zizenzo zakho.  
Wanga akungebi lilokonya elilala neli livuke neliya.  
Ndiyakwamnkela bhuti.  
Enye nenye ixhomekeke kuwe.  
Sala kakuhle sithandwa sam.

(Indima 1, Umboniso 1:2)

Ngokwesi sicatshulwa singentla ikhangeleka ngokungathi uNomava uyayithakazelela le ndima yokwenda, loo nto isenokuthetha ukuba kudala ekufuna kuphela kuba engumfazi yaye engenalo ilungelo lokuzibika endodeni kuyiyo loo nto kukhona eqala ukufumana isoka.

URoberts (1991:64) umchaza umlinganiswa kuncwadi njengesandisontetho, ntetho leyo ezimele umntu ubunguye ngaphakathi obuye buveze indlela acinga ngayo, intetho yakhe, nendlela asibonakalisa ngayo isimilo eluntwini. Ngencoko, izenzo nentetho nje umbhali ubabonisa abalinganiswa abanexabiso elithile, esibaxhasayo, esibathandayo, nangona kukho abalinganiswa onokubahleka okanye bangathandeki okanye bacaphukeleke.

Apha kulo mdlalo umbhali uthe wabazoba abafazi njengabalinganiswa abaluthatha ulwimi njengento ebalulekileyo nelibhongo labo. Mve xa esithi:

Teteleza: Mholo ntokazi. Walibala kukonwaba nkazana akuyivanga ingxaki endikuyo?



Nontsipho: Yiza nazoTeteleza mfazi.

Ndizifuna ngoku zingekabethwa yimitha yelanga.

Phokoza mfazi isifuba sam somile.

Andinayo nento entsha endiza kungena ngayo phakathi kwabanye abafazi namhlanje.

Ayilunganga into yokuya uze phakathi kwamanye amakhosikazi.

Kufuneka qho kusisa ufike nengaku elitsha nokuba liyachitha, nokuba liyakhe, ayifuni ooNtsipho loo nto.

(Indima 1, Umboniso 2:3)

Abafazi njengabalinganiswa kulo mdlalo ubazobe bangabalinganiswa abanolwimi, olu lwimi luza kuzala amayelenqe nempixano ebalini. Isimo somlinganiswa nakweliphi ibali unokusiphawula ngendlela le athetha ngayo nabanye abalinganiswa ebalini apho. Aba bafazi bacatshulwe ngentla kuyacaca kusekutsha nje kweli bali ukuba ngabantu bokudala isiphithanyongo. Uthi Hendry (1991:106):

*Characters are people who act out the plot, and who interact with one another within an established setting. He also maintains that character is also shown through the way people speak, and dialogue is therefore an important factor, especially in showing how characters interact with one another.*

Umbhali usizobela abalinganiswa abanomona. Le nto yalo mona siyiphawula emveni kokuba uThembile evunywe nguNomava. Yiva xa esithi uNontsipho ngoThembile:

Nontsipho: Yintoni yona laa nto, into esoloko ithe bhaku iindlebe ngathi ityiwa ngamakhlane.

(Indima 1, Umboniso 2:3)

Aba bafazi bazifake baphelela kwizinto zothando lwabantwana. UMsimang (1986:99) uxoxa athi umntu onobuchule nobuchwepheshe makabazobe abalinganiswa baphile sikholelwe kubo kwakhona, ukuze sikholelwe kubo, aba bantu bacingelwayo mabasekelezelwe enyanini. Mababe ngabantu gqibi, bangabi sithi, babe ngabantu abangabo, loo nto ithetha ukuthi baphile babe ngabo kule ngingqi umbhali abadalele yona.



Kwilizwe esiphila kulo nasekuhlaleni kwiindawo esihlala kuzo baninzi abantu abakhulu okanye abazali abaye bazixakekise ngezinto zolutsha maxa wambi neziphathelele kuthando. Le ndlela abazobe ngayo yokungenelela izinto zolutsha eziphathelele eluthandweni andiyincomi mpela ngoba isenokusithoba isidima somzali ebantwaneni. UNontsipho uxelela uTeteleza ukuba uThembile usandula ukubuya eKapa, loo nto ithethe ukuthi xa bethandana uNomava noThembile, loo nto yolo thando inokuba isentsha kwaye kwakuba lula ukuyichitha loo nto ngokuthi bonyelise uThembile kuNomava ukuze uThembile aliwe nguNomava. Uthi uTeteleza:

Teteleza: Nantso ke into endifuna yona.

UNomava ndifuna arhuqise kula masango am.

Ucinga ukuba ndingakwazi ukubukela umntwana olunge, omhle nokhuthale olwa hlobo ejikeleza, ehoti kwaZamile.

(Indima 1, Umboniso 2:4)

Umona ozalise iintliziyo nengqondo zabafazi kulo mdlalo nguwo kanye oqhubela phambili eli bali, lo mona ikwanguwo osetyenziswa ngumbhali ukuveza umxholo wakhe. Bazama ukwalisa uThembile kwisithandwa sakhe, bayaphinda bathumela uNtemese kuNomava ayokucenga. Lo mona ikwanguwo oqulethe iziganeko esiza kudibana nazo ngaphambili apha. Yonke ke le nto umbhali uyiveza ngokusebenzisa abalinganiswa abangabafazi.

Aba balinganiswa bangabafazi ndiphawula ukuba bayanyanzeleka bahloniphe emizini yabo, babe namagama abangawabiziyo. Loo nto bayenza kuba bengabendi, ikho imithetho yemveli aba balinganiswa ebacinezeleyo. Bayathanda aba balinganiswa ukuyanyaniswa nokuthakatha apha ebalini. Lithi elinye iciko lokuthetha ngale yokutyholwa kwabendi ngokuthakatha, akukho namnye umfazi owendileyo ongazukutyholwa ngokuthakatha ngaphandle kongahlelanga emzini lowo wakhe. Into yokutyholwa komfazi emzini ngokuba uyathakatha mna ndiyibona iyindlela loo mfazi abethelelwa ngayo ekwendeni. Inokuba bambalwa kwaXhosa abafazi ukuba bakhona ke phofu abagugela babhubhela emizini yabo abangazange berhaneleke kule nkolo yokuthakatha. Le inkolo ibonisa ukuba ayikho imfuneko yokuba umntu wesifazana xa endile okanye etshatile azikhathaze xa kuthiwa uyathakatha, iyafana nento yokuba nayiphi na indoda enentsebenzo kohlala kusithiwa inenyoka kwaXhosa, nayo loo ndoda mayingazikhathazi.



UKholisile kwincoko yakhe unyelisa uNojenti ukuba wadlisa uZamile, kuyiyo loo nto ephethwe ngumfazi nje uZamile. Mve xa esithi:

UKholisile: Ndiyabona ke ukuba wayitya nesiziba kuba yena u *hayi* umthatha okwesithuko kanti umfazi ongamaziyo u *hayi* uyawuphixanisa, awunyophe umzi uphalale.

(Indima 1, Umboniso 4:8 – 9)

Abafazi xa intombi isenda abathabathi nxaxheba ezingxoxweni xa kuboniswa ngekhazi. *Neelekese* ezithi zize nonozakuzaku bayaqhathwa ngabo bamfimfithayo, ootata ngabo abasela kakhulu. Xa intombi ithe yakhulelwa wonke loo monakalo ubekwa emagxeni abafazi begxekwa ngootata. Emva phaya kwezinye iindawo kwantu bebengxoliswa oomama yakuba nzima intombi, babuze ootata into yokuba iye yanzima intombi xa bebephi bona.

Inokuba ke xa ndicinga mna lo mbuzo ubuzwa phaya emva ngamadoda wokuba intombi iye yanzima xa bebephi abafazi uvela kule ndlela yamandulo kwakuqhutywa ngayo. Yonke ke le nto umbhali ayivezayo malunga nendima yomama xa kwakusenda uNomava ibonisa ingcinezelo kubafazi. Kweminye imizi emva phaya babebethwa abafazi xa ithe yanzima intombi phakathi kwekhaya. Ukuqala kwiphepha leshumi elinesixhenxe ukuya kwiphepha lamashumi amabini anesine sifumana ukuba abafazi abanikwa nxaxheba yokuthetha imicimbi yobulawu. Kodwa sele kunjalo nje, abafazi kulo mdlalo bayazixelelwa izinto ezibalulekileyo noba ke khangе babandakanywe ezingxoxweni. Uthi umbhali:

Bharayi: Makhosikazi akowethu nibizwa sithi:

Nibizwa ndim ke kuba sihlange apha ekhaya.

AmaQwathi akwaSifuba apha eNgojini avuthulule umbethe ngeenyawo eza kuthi vovololo ecaleni kolu thango lukabawo namhlanje.

Ngokufutshane ke ebeze kucela uNomava ngokuthunyelwa ngumfana wawo onguThembile.

Asimbuzanga nto uNomava kuba siphawule ukuba ekuthetheni kwabo amaQwathi bayazana abantwana.

(Indima 2, Umboniso 1:26)



Ngokwale ngxelo kaBharayi kwaba bafazi iyacaca into yokuba umntu wesifazana ujongelwe phantsi gqitha ngamadoda. Yintoni ebangela ukuba ootata bakaNomava bangambizi uNomava beve kuye ukuba uyazazi na ezo ndwendwe? Bakwazi njani ukuthi sive ngamaQwathi ukuba uNomava noThembile bayazana? Ukuba la maQwathi ayephosisa babe bona bevumile, bezithathile izinto zamaQwathi bazisebenzisa nekhazi ngokunjalo babeza kuthini? Bathi sele emnkile amaQwathi kukhona babiza uNomava bembuza ngeli soka ukuba uyalazi na. Le ndlela baqhube ngayo iyakrokrisa ukuba nokuba uNomava wayethe hayi, andimazi loo mfana wayeselenokuhamba aye ekwendeni ngokwezigqibo zooyise. Xa ebonisa esi sidima somntu obhinqileyo esisezinyaweni uRobertson *et al* (1986:10) uthi:

*The church fathers refined and extended the biblical symbolism that had attributed demonic power to female sexuality. While it was conceded that both men and women had rational souls, the man was seen to be, in himself, the image of God, while a woman approached the devise through her husband.*

Le ntetho ingentla ikwambonisa ithethe ukuthi umfazi akacinezelekanga nje ngokwemveli yohlanga oluthile, ucinezeleke nangokwase buThixweni. Uthi uRoberts (1991:65) malunga nezinye iindidi ngeendidi zengcali ukholelwa ukuba zimbini iindidi zabalinganiswa, abangqukuva kunye nabasicaba. URoberts uyibeka phambili kwiingxoxo zakhe into yomlinganiswa ongqukuva. Utsho esithi:

*The basic trait of round characters is that they recognize, change with, or adjust to circumstances. The round character profits from experience and undergoes an alteration, which may be the realisation of new strength, the decision to perform a particular action, or the recognition of previously unrecognised truth.*

Apha kulo mdlalo uNojenti ndimnika ibakala lokuba ungumlinganiswa ongqukuva, aze yena uZamile ndimnike ibakala lokuba ungumlinganiswa osicaba. UZamile zange zimtshintshe iziganeko zebali. UNojenti iziganeko zomdlalo ziye zamtshintsha sambona engomnye umlinganiswa. URoberts (1991:69) uthetha into esemxholweni, xa esithi umlinganiswa ongqukuva uyatshintsha. Uthi uNojenti:



Nojenti: Rhaa! Ningatsho nje ukuba yinkosazana le niyizekayo?  
Yakha yakho intombi elotyolwa ngeenkomo ezingako nexabiso  
eliphezulu olo hlobo?

(Indima 2, Umboniso 2 ; 29)

Xa sisiva indlela athetha ngayo lo mlinganiswa ungumfazi usenza singathandabuzi ukuba ungumntu onjani na. Lo kaRoberts (1991) ukholelwa kwinto yokuba zininzi iintlobo ngeentlobo zezinto ezithi zibe negalelo ekwenzeni umlinganiswa ukuba abe yile nto abonakala eyiyo. Uphinda athi intetho yomlinganiswa inokwamkelwa njengoko injalo ukubonisa isimo somlinganiswa.

Indlela athetha ngayo uNojenti nabayeni bakhe, amadoda omzi wakhe, thina bafundi sinomfanekiso – ngqondweni wendladiya ekrwada yomfazi ongenambeko. Xa nditshoyo ndingqinelana nezi ngcali zingentla ngale ngxoxo yazo malunga nomlinganiswa. Enye into ebangela ukuba aba balinganiswa bazibone beqhuba ngolu hlobo kungenxeni yemeko abazibhaqa bekuyo ibangelwa maxa wambi ngamadoda. UNojenti njengomlinganiswa ongumfazi ulwela amalungelo akhe akuba angakhatyelwa phandle xa kuxoxwa izinto zomzi wakhe. Le nto yokungenelela kukaNojenti xa kuboniswana ngomcimbi wobulawu iyamothusa uMdendo. Oku kukhatyelwa phandle kukaNojenti kuba engumfazi xa kuxoxwa imicimbi kubangele ukuba akhalale. Uthi umbhali:

Zamile: Nojenti umfazi ngumfazi ngegama elitsha emzini.  
Ke kufanele ukuba nalo mfazana kaThembile athiye igama lobufazi.

Nojenti: Ungakhe ulinge ubhanxe ngam.  
Ndifakwa yintoni ngoku kulo mcimbi.  
Ubungandikhuphanga kuqala?

(Indima 2, Umboniso 3:33)

Kuyacaca ukuba abalinganiswa abangabafazi abayifuni into yokubekelwa kude xa kugqitywa imicimbi yobulawu. Into yokuba ubukho bakhe bungavakali uNojenti emzini wakhe imenza athethe, enze ngolu hlobo:



Lizo: Ndithunywa ngamangolothi ukuba ndizise eli qathana.

Zamile: Siyabulela mfana.

Nojenti: Rhaa! Ngumzi kabani lo?  
Ndingathini ukubona sele kuphithizela izinja emzini wam?  
Khona, yingqunguzana yantoni le ikulaa ndlu?

(Indima 2, Umboniso 4:35)

URoberts (1991:67) ukholelwa kwinto yokuba yintshukumo zabalinganiswa, bathini abanye abalinganiswa ngabanye abalinganiswa uthini yena umbhali ngabo, inika umfundi ulwazi oluthe xhaxhe ngeempawu zomlinganiswa ngamnye.

UNojenti wathatha inyama yamadoda omzi wakhe wayilahla phandle yatyiwa zizinja. Le nto indenza ndingayikholelwa, ibuntsomirha ukuphuhlisa ukuba mbi kwayo. Le nto yesi senzo isenza simbene uNojenti njengomlinganiswa owayetsibe ilitye likaPhungela apha esigezweni. Indlela umbhali athe wabazoba ngayo abalinganiswa abangabafazi bangabantu abanomona yiyo ekhokelele ekubhubheni kukaMdendo noZamile nokwenzakala kukaNojenti. Into yokubhubha kukaZamile njengomlinganiswa osicaba iye yanefuthe elingummangaliso eliye labangela ukuba uNojenti izinto ebomini bakhe azibone ngenye indlela.

UZamile nangona eyindoda nje, kube neempembelelo ezingummangaliso ukufa kwakhe ekutshintsheni ubomi bukaNojenti. UTeteleza kunye noNontsipho njengabalinganiswa abangabafazi, bangabo abalinganiswa abasicaba. Sidibene nabo ekuqaleni kweli bali benomona bade bachaphazeleka ekubhubheni kukaZamile benomona, bade babaleka xa yayingathi uNojenti uyabadiza ukuba ngabo abamnike iyeza elibulele uZamile. Aba balinganiswa abakhange baqalise ukutshintsha. Umbhali ubazoba njengabalinganiswa abangabafazi abathakathayo. Le nto yobu bugqwirha kwabafazi kulo mdlalo isenokuba yenziwa kukuvinjwa amalungelo okuthatha izigqibo kwiingxaki zemizi yabo njengamadoda. Mhlawumbi, ukuba eneneni bukhona ubugqwirha, yindlela abafazi abalwa ngayo le. Mve xa esithi uNojenti:



Nojenti: Kudala ndikuxelela ukuba le nto yokuzeka kukaThembile andiyithandi mna, kodwa wena akufuni kuphula – phula.

(Indima 3, Umboniso 1:38)

Into yokuzeka kukaThembile inyanzelwa ngamadoda. Yiyo ke loo nto iye yakhokelela kule ntlekele:

Mdendo: Yimpahla kabani le ithe saa phandl'apha mkhuluwa.

Zamile: Yimpahla kaThembile nomkakhe.  
Ikhutshwe yalahlwana nguNojenti esithi mabazibonela yena ufuna ukucoca indlu yakhe.  
Ndinibizela ukuba nicele isizathu phaya kuNojenti.

(Indima 3, Umboniso 4:43)

Oku kugxothwa kukaThembile nomfazi wakhe, kuko okukhokhelele ekubhubheni kukaMdendo. Aba balinganiswa ubazobe umbhali yangabalinganiswa abangcolileyo. Sibona uNojenti efuna uZamile abulale uKholisile. Uyaphinda afunze ngaye ukuba abulale uMtshoveni noKholisile. UNojenti ngumfazi okhohlakeleyo. Uthetha ngolu hlobo kuNomava:

Nojenti: Ndokha ndibone ukuba zoba ngaphi na iinyanga uteketisa olo sana.

(Indima 4, Umboniso 1:52)

Le ntsongelo idala uloyiko nexhala ngokuphathelele kusana lukaNomava kwaba bafazi bangcolileyo bathakathayo ukuba abazukumbulala na. Umbhali xa esibonisa ukungcola kwaba balinganiswa basetyenziswe nguye uthi:

Nojenti: Ewe uzele, kunjalo nje uzele inkwenkwe.

Nontsipho: Asikokukhula kolu khula ubuzama ukuluhlakula oko.  
Yiza kuthi sikunike isibulala-khula.



Nojenti: Ukuba ndibulele usana uya kusala uNomava noThembile belizotho kum, kanti banokuphinda bafumane olunye usana.  
Khanicebise ndive.

Teteleza: Ukhula olukuzisela imbewu yolunye ukhula nguThembile.  
Ukuba ususe yena uyakuhamba uNomava nosana lwakhe, akanakho ukuhlala abe ngumhlolokazi emncinci enomntwana omnye emzini.

Nojenti: Natsho kakuhle zimazi.  
Khanindinike iyeza elo lokhula.

Nontsipho: Nali mfazi.  
Ungakhe ulinge ube ligwala.  
Xa usebenzisa eli yeza uze uthethe wedwa uthukise uthuka uThembile ukwenzela ukuba ungafikelwa lusizi nenceba.

(Indima 4, Umboniso 2:54 – 55)

Into ecaca nakuthathatha yeyokuba abalinganiswa abadlala indima ephambili kulo mdlalo ngamagqwirha. Iziphumo zale ncoko ingentla yala magqwirha kukufa kukaZamile bekufuneka kufe uThembile, ntokunayo kwabhidana iikomityi. Le nto ivela ngohlobo lukuba uNojenti uye wanikwa iyeza lokudlisa uThembile ukuze abhubhe, ukwenzela ukuba uNomava awushiye loo mzi emveni kokubaengcwatywe uThembile. Loo nto yayiza kuveza amathuba amahle okuba uNomava afilishwe nguNtemese, kwelinye icala ahlale ngokuphola uNojenti emzini wakhe. Yiva incoko kaNojenti noNomava::

Nojenti: Balekani niye kuye bantwana bam.  
Nqandani ingcwaba lesibini  
Yhini Thembile mntwan' am!  
Yhini umona ukundibulala!  
Inene umona undenzakalisile.  
Ncedani uyihlo. Ncedani angade afe.

Nomava: Uphelile utata, akasekho.  
Masizame ukusindisa umama.



Nojenti: Yhini umona ukundenzakalisa kangaka?  
Owu!  
Ndazenza ukusukela inkedama ingenatyala.

(Indima 4, Umboniso 4:58 – 59)

Apha kule ncoko siyeva ukuba uNojenti uzotywe ngumbhali njengomlinganiswa ongqukuva. Kaloku lo mlinganiswa uye ajike, ejikwa ziimeko ezithile ezenzeka ebalini.

Emveni kweziganeko zokufa kwabantu uNojenti wajika isimo sakhe, wazicelela uxolo kuyo yonke inkohlakalo awayenza kuNomava, nakuThembile ebamonela. Wacela uxolo ngokubandakanyeka kwakhe ekubhubheni kukaMdendo. Mve xa esithi:

Nojenti: Ndicela ukuba nithule ndizityande igila namhlanje.  
Imihla yamamenemene kum idlule.  
Ndiyekeni ndihlambe iingqondo neentliziyo  
Bantu bakuthi ndixoleleni  
Yonke le nto ibangelwe ngumona.

(Indima 4, Umboniso 6:63)

Yindlela ke athe wabazoba ngayo uMbovane abalinganiswa abangabafazi. Nabanye abafazi ngakumbi abo kwakucelwa kubo uxolo balamnkela uxolo, yiyo le nto isithi inkosikazi kaMdendo:

Novanya: Nam ndimxolele kuba siyafana  
Naye ungumhlolokazi kodwa yena ungcono kuba nguyezibeke kuloo ndawo.

Nomava: Musa ukulila mama. Sula iinyembezi.  
Mna noThembile sakuxolela kudala  
Sokuze sikulahle.

(Indima 4, Umboniso 6:63)



Bonke abantu balamnkela uxolo olwalucelwa nguNojenti. Bahlala ngolonwabo abantu basemaQwathini.

### 3.1.2 Abalinganiswa abangabafazi ku-UThembisa Nomakhaya

Ngoku ke, emveni kokuba sibajongile abalinganiswa bomdlalo othi *Ndixoleleni*, ngoku siza kukhe siqwalasele indlela ababunjwe ngayo abalinganiswa abangabafazi kumdlalo othi *uThembisa noMakhaya*.

Nawuphi na umdlalo weqonga ongenabo abalinganiswa abangabo gqibi, abaphilayo abangabantu aba singabo lo mdlalo uqhitelwe, kuba ukubunjwa kwabalinganiswa sesona siseko sedrama eso. Kunyanzelekile ke ngoko umbhali wedrama azame kangangoko anakho ukuba abenze abalinganiswa bakhe baphile, ingabi ngabalinganiswa basentsomini.

UMsimang (1986:99) ukuchaza ukubunjwa kwabalinganiswa njengendibaniso yobuchwephesha obuthe basetyenziswa ngumbhali ukubonisa abalinganiswa njengoko bebbhalwe ngesandla ukwenzela ukuba abo balinganiswa babonwe ngabafundi njengabantu abanesiphiwo sokwahlula phakathi kobubi nobuhle ekwanesimo esithe sululu kwaneempawu ngokunjalo.

Lo mbhali wpmnd;a;p ptjo *Uthembisa noMakhaya* uphumelele ekubumbeni abalinganiswa abangabafazi, kuba ubazobe baphila, bafana ngento yonke nabafazi basezidolophini ngokuthetha nangokwenza. UMtywaku usebenzise abafazi abasebatsha ezama ukulungelelanisa aba balinganiswa nobu bomi basedolophini. Abafazi bedolophu into yolonwabo, uhlale kakuhle endaweni eyeyakho iyathandwa, ukuba akuthandani ungumka nja, maxa wambi umntu ade angathandani nendoda enye ngokujonga inzuzo kwabafazi kwezo zithandwa zabo zonke ezo zinto zizizimbo zabafazi basedolophini. Zizinto ezimbalwa kwezininzi ekufuneka sizilindele kulo mdlalo. Lo mbhali ubazobe aba bafazi benengcingane yokuba umntu oyindoda sisiphelo somntu obhinqileyo. Uthi umbhali:

UThembisa: Kodwa – a, umtshato ulungile.

Usisiphelo somntu wonke obhinqileyo.

Ulisango elimngenisa kubomi obutsha, abe ngumama wabantwana kwindoda yakhe; abe ngunolusapho, abe nesidima.



Ziyaphela iidyasane ezibe ziman' ukunanazela zirhuqeka ecaleni kwakhe zixoka.

Athi, ukuba unesakhono atsho ngengqili yomzi, ikhaya lazo zonke iimbedlenge zasemathileni.

(Indima 1, Umboniso 1:1)

Umbhali umlinganiswa unokumbonisa ngeendlela – ngeendlela kubafundi, maxa wambi unokumbonisa ngezinto azithethayo ukuba ungumlinganiswa onjani na, maxa wambi unokuboniswa ngezenzo. Kuyacaca ngokwale ntetho kaThembisa ilapha ngentla ukuba xa anokuthi ende afumane indoda enengqondo angawuvusa umzi wendoda. Uthi yena uSatyo (1994: 205) indlela le athetha ngayo umlinganiswa ungatyhilelwa ngayo isimo sentlalo. Le ndlela abazobe ngayo umbhali abafazi kulo mdlalo, le yokuba sifumana ukuba ingathi behleli nje ingxaki yabo yindoda, kuyakhutshiswana ngezothando, yiyo eza kukhokhelela lo mdlalo kwimpixano. Ngoku sidibana noThembisa enongquzulwano lwangaphakathi, uxakiwe ukuba makavume umtshato okanye hayi, yiyo le nto esithi:

UThembisa: Nanga ke amasoka mabini, uZamile noMakhaya.

UZamile ligqwetha elimi kakuhle elivunyiweyo.

UMakhaya unekhephe – khephe elibomvu kodwa ugcampuza emanzini, uhlamba iimoto.

(Indima 1, Umboniso 4 ; 4)

UThembisa uxakiwe ukuba makathini ngale ngxaki, kudala efunwa ngamasoka uyawala. Indlela abazobe ngayo umbhali abalinganiswa abangabafazi bafuna ukuphatha amadoda abo xa betshatile, into ebangele ukuba uThembisa akhethe ukutshata noMakhaya kukuba enethemba lokuba uzakumoyika kuba efunde ngaphezulu koMakhaya. Abantu basetyhini bayayithanda indoda xa sele beyithanda nokuba injani na, kuba naku uThembisa esala igqwetha, efuna ukuba yinkosikazi kaMakhaya. Yiyo loo nto esithi:

UThembisa: Hayi wethu, khawundiyeke mna ndiye kuzihlambela I – overall yam.

(Indima 1, Umboniso 5:5)



Le ntetho kaThembisa isenza simazi umlinganiswa ngakumbi, simva ngenxa yezinto azithethayo.

Into ebangela ukuba uThembisa enze, athethe ngolu hlobo kungenxeni yemeko azifumana ekuyo. Umbhali abanye abalinganiswa bakhe kweli bali ubazobe yangabalinganiswa abazithandisa emadodeni ngezinto zabo, umzekelo imali. UThembisa kuba ecenga ukuthandwa nguMakhaya umthengela inqwelo – mafutha, umlungisela indlu amphe nemali ngoku uMakhaya udyakraza ngemali kaThembisa emantokazini akhe. Loo nto siziva sinosizi xa esithi:

UThembisa: Sisiqinisekiso sobumninimzi esi, Khayalam

UMakhaya: UMakhaya unendlu esegameni lakhe?  
Liphupha, Thembsie, liphupha.

UThembisa: Asilophupha, Khayalam. Sisiqalo sendlela ende endizimisele ukuyihamba ndibeka wena emgangathweni womnyeni we sister ene B.Cur.

UMakhaya: Ndingakubuyekeza ngantoni, Thembsie?

UThembisa: Ayikho Khayalam, kukuhlala nje uliliso kuyo yonke intsebenzo yam. Nangoku ayingeni kamnandi kum into yokuba umnyeni we sister ene B.Cur. ahlalele ukuhlamba iimoto zamanye amadoda ngokungathi akanayo eyakhe.

(Indima 2, Umboniso 1:6)

Njengoko besele nditshilo ntlandlolo kuyacaca abafazi abasetyenziswe njengabalinganiswa ngumbhali bayazicengezela emadodeni, kuba befuna ukuqinisa uthando, isenokwenzeka ezi ntokazi zenzela ukuba zingashiywa zezinye iintokazi. Uthi uWallachia:



UWallachia: UMakhaya endamchola ehlala emakhitshini, ndamnxiba ndamenza umntu, kanti ndimvuthululela amanesi. Ndiza kuba yintoni kukuhlekwa ngooLaura ababehleli bendikhweletela?

(Indima 2, Umboniso 2:7)

Umbhali ubazobe umtshato yayinto ebalulekileyo kwaba balinganiswa bangabafazi. Loo nto siyiphawula xa uWallachia elila, eliliswa kukushiya yisister. Isenokwenzeka into yokuba eyona nto yayimlilisa wayecinga imali yakhe awabheja ngayo uMakhaya. Aba balinganiswa bayakhweletelana, yiyo loo nto uLaura esithi:

Laura: UWallachia unexesha.

Ufanele phofu uyaqala ukuba nendoda engathi imuncwana ngeli qaba likhumsha kuphela xa lishushu lenze utyobo, ugaleletyoba.

(Indima 2, Umboniso 3:8)

Le ndlela athetha ngayo uLauretta ngoWallachia isenza singathandabuzi ukuba bayamonelana ngendoda kuba bebambelene. Umbhali uThembisa umzobe, wangumlinganiswa onebhongo ngendlu yakhe. Wathembisa uMakhaya ukuba uza kuhlaziya indlu ibe kumgangatho ophezulu. Abanye abalinganiswa abanjengoLauretta ubazobe umbhali yangabalinganiswa abahlakaniphileyo, loo nto yoko kuhlakanipha yenza abachatshazelwa kukutsotswa nguMakhaya. Mve xa esithi uLaura:

ULaura: Kwowu! Ndiyamvela lo mntwana womntu uzithe nka ngonyak' onesiqhuma wetshijolo elingazani kwaphela nempangelo elaqhela ukunxitywa ngooWal. Khawufumane ucinge xa lalifuna loo nto nakum.

Rhaa! Alazi ukuba ndize kuphangelela abazali bam nabantwana basekhaya?

Ndiyayivela ngenene le nesi izithe nka ngeqathalala leqaba, udlalani onentlantsi.



Kuwe, sister endingamaziyo ndithi, ngxe ngeSkyline.

Sixakekile thina asamnkeli makhipha kwiirestaurant esisebenza kuzo.

Kambe intaka yakha ngaboya benye.

(Indima 2, Umboniso 6:12)

Indlela athetha ngayo uLaura apha ngentla xa ezithethela iyamveza ukuba naye ungcolile, ukhohlakele uzimisele ukutyeba mdaka. Le ndlela aba bafazi umbhali abazobe ngayo ithi ikwazi ukuphuhlisa umxholo yenze nesakhiwo sebali sibheke phambili. Umbhali ufundisa uluntu ngokuthi asebenzise aba balinganiswa bangabafazi into yokuba xa indoda *icula iculo* elinye nomfazi kwizinto ezimalunga nentsebenzo inokuphumelela ngokulula. Yiyo loo nto umbhali esithi:

UThembisa: Siza kuvula ishishini lesilarha Khayalam, eliya kuba sisiqalo seshishini elikhulu levenkile ekoluya didi loo - O.K. Kambe ke nguwe oya kulikhulisa lide liye kufikelela kuloo mgangatho.

UMakhaya: Liza kusebenza njani ke elaa khephe – khephe lam libomvu Thembsie?

UThembsie: Kuza kufuneka uye kufuthwa iinyanga ezintandathu ubuncinane kwisikolo soshishino eRhawutini Khayalam.

(Indima 2, Umboniso 7:12)

UThembisa lo unamaphupha alungileyo njengomfazi onenjongo zomzi wakhe. Xa ebazoba aba balinganiswa ubazoba ngendlela enokubangela omnye umfundi acinge xa ebona umntu obhinqileyo esenza izinto kowabo acinge ukuba uyasebenza okanye unentsebenzo, kanti yimali yendoda ancuma nayo leyo. Xa ethetha yedwa uLaura siva into yokuba wafumana indlu ngemigudu kaBuyile owayethandana naye. Zanga aphelele apho wamfunela nomsebenzi. Enye into ebonisa umlinganiswa ebalini zizenzo zomlinganiswa awayezenza kwixesha elidlulileyo.



UStyan (1960:16) kule ndawo uthetha ngeenkumbulo zezenzo ezidlulileyo zomlinganiswa, ezinikezelwa kumlinganiswa ngendlela enokuthi isimo nezenzo zinokuthi zibonakaliswe elubala.

Njengoko lo mdlalo ugutyungelwe zezothando ngaba balinganiswa, uyayiveza umbhali kuthi bafundi into yokuba aba balinganiswa abafuni kulinda nomzuzu bahlale ngaphandle kwendoda. Loo nto siyiphawula xa uLauretta ekhumbuza uMakhaya ukuba indoda yakhe ibuyile, ngoko ke makhe abuye umva. Uthi umbhali:

ULaura: Mack, uyakhumbula ukuba ukubonana kwethu ndakuxelela ukuba kukho umfana ongumcuphi endithandana naye nowandifaka kulo msebenzi wandifunela nalaa ndlu ndihlala kuyo.  
Ndakuxelela ke kananjalo ukuba nangona engekho apha eMonti ngaloo mzuzu, usenokubuya nanini na.  
Ubuyile ke.

UMakhaya: Ubuyile? Ndiza kwenzani mna ngaloo nto?

(Indima 3, Umboniso 1:16)

Aba balinganiswa abakwazi kungathandani nendoda, bazotywe njengabalinganiswa abathi basebenzise olu thando xa bekhuthuzana. Umbhali ubazoba bangoomama bedolophu uqobo, banobutsotsi. Umlinganiswa unokuboniswa kubafundi ngokuthi omnye umlinganiswa athethe ebesingakwazi thina bafundi. Uthi uWallachia:

Wallachia: Ndiza kumfumana kanene lo dlalani. Ewe bendimthanda kodwa indlela andiphoxe ngayo indenza inzondo. Ngoku ubuyela kum nje kungokuba utshelwe zizicheku kuLaura. Ubuyile kaloku umcuphi, uba andiyazi yena loo nto. Nawe sister uya kundixolela. Kaloku lo dlalani akanayo nesenti. Wayevuthululwe ndim ke ukuze umbone efanelekile.

(Indima 3, Umboniso 4 ; 18)



Apha kule ncoko yakhe uWallachia usazisa izinto ebesingazazi thina bafundi, loo nto isenze singathandabuzi ukuba amanye amabhinqa ayazithandisa endodeni ngemali, ekwayiveza umbhali ngokusebenzisa lo mlinganiswa into yokuba abantu abangabafazi mabangazithandisi emadodeni ngemali nezinto zexabiso zabo. Loo nto uyiveza ngokuthi amenze uWallachia angamfumani uMakhaya ngoku wayembheja. Umbhali uyayiveza ezingqondweni zethu ukuba abanjalo bonke abafazi, abanye bazithandisa ngeli xesha sele betshatiwe njengoko sibona kuThembisa ezithandisa kuMakhaya. Ukuthiywa kwabalinganiswa kuye kudlale indima xa sijonga indlela abalinganiswa ababunjwe ngayo. Siye thina bafundi silindele ukuba isimo nesimilo somlinganiswa siza kufana naloo nto ithethwa ligama lakhe, igqwetha lamxelela uThembisa into yokuba indlu kaWallachia yakhiwa ngumakhi ongu Mnumzana Sakhiwo Makheli. Igama lomlinganiswa owakhela abantu izindlu litolika lo msebenzi wakhe wokwakhela abantu izindlu.

UDu Toit (1989) uxoxa athi xa eqhubela phambili abalinganiswa basenokuboniswa ngendlela efihlakeleyo ngokuthi bathelekiswe nabanye abalinganiswa. Xa abalinganiswa beneempawu ezahlukeneyo betholekiswa, iimpawu ezithile ziye zivele elubala. Yiyo loo nto abalinganiswa besithi:

Inqwetha: Lo sisi ndimazi nje ngubani kanene.  
 NguThembie kaZamile Rhana mos lo.  
 Uidityaniswa yintoni noMakhaya Ntsenge xa ebahlukene phi nini noZamile? Abantu ababhinqileyo bayathanda ukuhamba bezityhoba. Uthini uThembie ukulahla uZamile igqwetha elivunyiweyo atshate uMakhaya iqhophololo lerhoboqwane elingenamva namphambili? Kambe amaXhosa athi iliso liphandlwa lijongile.

(Indima 3, Umboniso 7:22)

Umbhali ungqina le nto ithethwa zezi ngcali ngokuthi asibonise intetho yegqwetha litholekisa uMakhaya noZamile igqwetha elalithandana noThembie. Mna nditsho ndimbone uThembisa njengomlinganiswa ongakwaziyo ukucinga, ngale mpazamo yokuyeka uZamile ufune uMakhaya.

UBentley (1966:41) uthetha ngeentlobo ngeentlobo kunye nabantu ekukholelekayo kubo. Ngale ndlela siye sahlule phakathi kwabalinganiswa abathi qho bamele icala okanye



amacala amabini ebuntwini ngokuzeleyo, kwakhona ngegama lokugqibela ubhekisa kumlinganiswa onokuthi enenesi abengumntu onokuthi ukholelwe kuye nonokufumaneka kubomi benene. Ngokuthelekiswa nesi siqu unesimo esinzima, kwakhona unamandla okuphuhlisa kwaye amangalise ngendlela eyenza sizive sineqikili nethemba.

Wallachia: Ungenwe yintoni uMakhaya?

Athini uSyphor xa efika kukho indoda engqengqe ebhedini yam?

Ufuna ntoni endlwin'am wayendishiye endibona nje waya kutshata nenesi?

Uthi ndathuthuzelwa yintoni okuya ndandihlekwa nazintaka kwamakazi eZiphunzana?

Khona lo gama aseRhawutini uthi ndihleli nabani?

(Indima 4, Umboniso 6:30)

Xa ezithethela uWallachia uthetha kanye njengawo onke amabhinqa. Indlela awuphethe ngayo umcimbi kaMakhaya iyothusa, emveni koko uMakhaya amakhele indlu, ngoku kuloo ndlu uhlala namanye amadoda. Le nto isenza singabanye sizive sinosizi ngoMakhaya.

Umlinganiswa oncedisayo ngoko ke ume phakathi kwamaqela amabini esele echaziwe apha ngentla asenokufezekisa indima ezahlukeneyo, ngokutsho kukaDuToit (1989:34), umphembeleli dushe, osisixhobo somlinganiswa oyintloko okanye ophikisayo, umtyholwa kuhlaselo lomlinganiswa ophikisayo, umdalixolo njalo-njalo. Loo nto iboniswa ngale ndlela:

Nomaza: Nantso ke indlela, mntakwethu.

Ngethamsanqa ndimbonile uMakhaya ukufika kwakhe.

Kuye kwathi nyaka noko nakum ngokwazi inyewe le.

(Indima 4, Umboniso 7:31)

UNomaza usetyenziswe njengomlinganiswa oncedisayo ongumfazi, umfake nje ukuvala esi sikhewu sasesibhedlele aphinde aphele emehlweni. Lo mlinganiswa uyancedisa ngokuthi athathe icala encedisa uThembie. UNomaza ungumphembidushe kulo mdlalo.



Kwakhona umbhali usebenzisa uSamkele ukuveza inkcazelo engaziwayo ngabanye abantu ngoMakhaya. Uthi uSamkele:

USamkele: Phaya eMonti dadethu, kukhe kwakho umfo othengisa izatifikethi, ekhupha kanye ezematriki. Uninzi lwabantu labanjwa kunye naye. Kuyacaca ke ukuba uMakhaya ngomnye kwimbinana eyabhungcayo.

(Indima 5, Umboniso 1:36)

Aba balinganiswa bangabafazi bazotywe maxa wambi njengabalinganiswa abayiwelayo impahla enxitywe yindoda. Yiyo loo nto umbhali esithi:

UThembisa: Ndahlangana naye enayo impahla, iyeyexabiso kunjalo nje.

USamkele: UMakhaya dadethu, unxitywa ngoWallachia.

(Indima 5, Umboniso 2:36)

Umbhali uyayiveza kuthi bafundi into yokuba uthi aze onwabe umfazi emtshatweni kuphathe yena. Mhlawumbi omnye umfundi angatsho ukuba aba bafazi bazotywe bezi zinto zokudlala zamadoda, kodwa ewalumkisa amadoda angafumani esi sikaMakhaya. Kaloku inkohlakalo ihamba ihambe ijikele umenzi, ngoba sizibonile iziphumo zenkohlakalo eyayisenziwa nguMakhaya. Into yokuba ubani alumke gqitha ayilunganga, uMakhaya waphela engafunwa ngabo bonke abo bafazi waphela elahlwa ngulo mfazi wakhe ngoba wayezicingela ukuba ubhadle yedwa. Xa elahliwe simbona ephambana. Le nto yokuba umbhali amphambanise isibonisa phandle ukuba umbhali wayengasithandi isimo sakhe ngokuphathelele namabhinqa nezinye izinto.

Okokugqibela, xa sijonga indima yabanye abalinganiswa sifumanisa oyintloko onguThembisa oyena udlala indima ephambili apha ebalini ezithi neziganeko zebali zingqonge yena. UThembisa wongeza unxunguphalo apha ebalini. Lo mlinganiswa oyintloko siye simthelekise nomlinganiswa ophikisayo onguMakhaya ngokwam ukubona.

Aba balinganiswa bangabafazi baphantse bafana kwizinto ezininzi. Xa omnye indoda eyibanga nomnye wofumana ukuba unjalo. Ukuba ke bayashiyana ngokufana bashiyana



nje kancinci. Amantombazana eli xesha eseMonti naphi kweli lethu lomdibaniso iphangela ingaphangeli ayafuna ukuba ibonise indoda ukuba iyayithanda ngaphandle kokumana uzokumbona. UMakhaya wabasethamsanqeni yena ethi engumahlalela athandwe ziintombi ekwakucaca zazintle ezinye zifundile kanjalo. Ezi ntombi azaneli nje ukumthanda uMakhaya ziyambheja ngeemali zazo, ziyamnxibisa.

Ukuba uMakhaya wayengenzi ngomthi kwezi ntombi, noko mna ndimbona umbhali ebabaxile aba bafazi kwizinto zothando. Awasekho amabhinqa anjengala apha kweli loMzantsi Afrika. Ngeli lethu ixesha, ixesha lokubawela inzuzo umntu oyindoda uyavunywa libhinqa noba umlomo ujonge ecaleni ukuba imali ikho kugqityiwe, ndibone ke mna banyanisile abadala xa besithi ubuso bendoda ziinkomo. Le ncwadi akukudala ibhaliwe, loo nto indinika ingqiniseko yokuba ibhalwe ngeli xesha bebesele behlakaniphile gqitha abafazi ngemizimba yabo.

### 3.1.3 Abalinganiswa abangabafazi ku*Bhut' Lizo Ndixolele*

Kweli bali *Bhut' Lizo Ndixolele* umbhali ubasebenzisile abalinganiswa abangabafazi ukuphuhlisa umxholo wakhe kubafundi. Aba bafazi bangabalinganiswa kulo mdlalo ungentla ubasebenzise kakuhle umbhali ngoba ubazobe baphila, bafana kanye ngezimbo kunye nezenzo kunye nangezinto abatyholwa ngazo bafana ngqo nabo sihlala nabo emakhaya, thina madoda.

URimmon-Kenan (1983:59) umchaza umlinganiswa njengeqela labantu elisondeleneneyo besebenza kunye njengabalinganiswa abaneempawu ezithile esithi siziphawule kwakhona abalinganiswa bayindawo apho intetho iqala khona, apha ebalini ngokuchazwa bazizinto nje ezakhiwe zangumfanekiso – ngqondweni esithetha ngawo. Nangona ezi zakhiwo zomfanekiso – ngqondweni zingabantu ngokubhalwa phantsi, baye bangumzekelo weziganeko zothile kumfundi kwaye bafana nabantu. U Dietrich no Sundell (1983:53) baqhuba bathi ukuzotywa komlinganiswa kusenokuba yinto eyenza imincili. Kule ndlela yenza imincili umlinganiswa ubonisa isimo sakhe ngezenzo nangentetho.

Lizo: Anikwazi ke ukuphumelela xa niya kuthi niyele imfundo phaya esikolweni kanti niyakuphapha neziyolo.

(Indima, Umboniso 2:3)



Le nto yokuyalwa kwaba bafazi mna andiyithathi njengesimbo sokujongelwa phantsi nokungathenjwa kwabafazi. KwaXhosa njengoko lo mdlalo ubhalwe ngesiXhosa umntu uyayalwa ade ayokungena engcwabeni. Yiyo loo nto xa evela ehlathini umntu oyindoda engena ebudodeni eyalwa. La mhla woluka phambi kokuba ashiywe phaya ebhumeni endle ayenziwa amazwi ziingwevu axelelwe ukuba kulindeleke aziphathe njani xa engumkhwetha. Xa kubhubhe umntu abo baloo ndlu bekuswelekwe kuyo bayayalwa bonke ngakumbi xa kubhubhe umntu omkhulu. Le nto yokuba abayale aba bantwana ilungile. Akabathathi uLizo abafazi njengezidalwa ezibuthathaka ezifuna zisoloko zinqwanqwadwa. Apha kweli bali uNonzwakazi ndimbona njengomlinganiswa oyintloko. Uthi uHarvey (1965:56) ngomlinganiswa oyintloko ebalini:

*.... basisiphelo; bayi lento ibali libhalelwe yona, ibhalwelwe ukubatyhila izimo zabo.*

Lo mlinganiswa uyintloko usenokubonakalisa izimvo ezahlukeneyo malunga nombala othile, zisenoba nomtsalane okanye zinga binamtsalane. Kule meko uye umlinganiswa abe neempawu zomlinganiswa oyintloko nezomlinganiswa ophikisayo. Sithi xa kunjalo umlinganiswa unongquzulwano lwangaphakathi. Yiyo loo nto umbhali esithi:

Nonzwakazi: Utsho ke uMonde. Eyona nto ndisuka ndifikelwe ngumfanekiso walaa mini sasi yalwa ngubhuti Lizo. Hayi bo andiboni ndlela yokwamkelwa into enje ngaphandle kokuba ndoba ndaphula izigqibo zam kubhuti uthini wena Hlehle?

(Indima 3, Umboniso 1:10)

Apha kule ncoko ingentla uNonzwakazi akaqiniseki ukuba asamnkele na isicelo sikaMonde okanye hayi, usengxakini ngoba kuyacaca kwelinye icala ukuba uya mthanda uMonde. UNonzwakazi noNomhle njengabalinganiswa abangabafazi bayarhaneleka ukuba babebahle. Amagama la abo ayasirhanisa. Into yokuba ezi ntombi zasemaBheleni bezingathandani ibizakusothusa, kuba bebatsha nabo bafana neentombi esimelene nazo ekuhlaleni.

Nonzwakazi: O! bethu uZebra-Hunter wam.

Kutheni ngathi uyakhulelwa nje?



Pinki: Khaman Chipper – chipper  
Chipper – chipper maan.

(Indima 3, Umboniso 3:15)

Le ncoko yezi ntombi ibonisa ukuba yile ntanga sele iqalisile ukuthandana. Into ke leyo efanelekileyo. Imbhali uyasibonisa ngendlela abazobe ngayo abantu besifazana ukuba xa befikelele kwixabiso elithile apha ekukhuleni kwabo baye bangonwabi xa kungekho mntu amthandayo oyindoda. Umntu wasetyhini uyazinikezela endodeni ethi iyamthanda ngoko ke akafuni kuphoxwa. Kodwa umbhali uyayiveza into yokuba amadoda awathenjwa ngabalinganiswa abangabafazi. Yiyo le nto esithi:

Mandisa: Nina bantu abangamadoda anithembeki kuba umntu angathi uyakuthanda kanti ugqithisa nje umkhondo ukho yena owaziwa nguye yedwa oyena abambelele kuye ngengqondo nangomphefumlo wakhe.

(Indima 4, umboniso 2:21)

Enye into eyenza impixano kweli bali yindlela athe umbhali aba balinganiswa bangabafazi wabazoba njengabalinganiswa abawuthandayo umtshato. Loo nto siyibona xa uMandisa ekhwelezela uNonzwakazi kuMonde. Into yokuba uMandisa ayazi into yokuba uMonde uzakutshata uNonzwakazi isenza sibambe amazinyo siingabafundi. Ngeli xesha adibana noMonde bexoxa ngalo mcibi wabo bobathathu noNonzwakazi uziva ngoku uMandisa engomnye umntu. Lo mlinganiswa wesifazana uye wathatha iizigqibo esemsindweni esenziwa kukucaphuka. Uthi umbhali:

Mandisa: Mna andinakuthandana nomntu ongenazigqibo nongathembekanga.

Monde: Mandi ndixolele

Mandisa: Uxolo asiyonto yokudlala alusetyenziswa apho isiphoso besisenziwa ngabom nangenjongo. Uxolo lolwempazamo yodwa Monde.

Umlinganiswa kuye kuthiwe uye wacinga wasiphonononga wacinga nzulu ngesigqibo wayivavanya nemeko egqubayo malunga nesigqibo eso. Into yokuba uMandisa amale



uMonde ibonisa umsindo nongasicingi ndzulu asiponononge isigqibo eso. Loo nto iyazicacisa kweli bali xa enezimbo zobufazi zokuba efuna uMonde kwakhona ngoku sele etshatile. Umbhali webali uyakwazi ukusebenzisa incoko yabo babini ukubonisa ukuba umlinganiswa unjani isimo sakhe. Kuyacaca ukuba uNonzwakazi ebengenguye umntu okrelekrele ezincwadini. Loo nto umbhali uyibonisa ngale ndlela:

Nosindiso: Enjani kodwa uHlehle ukuba bukhali ngengqondo?

Nomhle: Yini kaloku sisi ungathini? Ndakha ndathini mna.

Lizo: Awu latsho ikhaliphakazi kalowethu mfondini. Wena Hlehle ndifuna uze ube nemfundo enomsila.

Nosindiso: Namsila ugqajalo

(Indima 6, Umboniso 1:28)

Apha kule ncoko ingentla siva kunconywa ubukrelekrele bukaNomhle. Asiva nto ngoNonzwakazi, loo nto isenza singathandabuzi ukuba wayekrelekrele uNomhle. KwaXhosa umntu ongumama luxanduva lwakhe ukugada iintombi, maxa wambi azicebise ngezinto zothando zingamoshakali. Yiyo loo nto uNosindiso njengomlinganiswa ongumfazi eyithathela kuye ingxaki kaNonzwakazi xa wayedliwa ngumvandedwa. Loo mthetho andingetsho ukuba ucinezela abasetyhini mna, ngoba kaloku kwaXhosa umntwana oyinkwenkwe xa sele ebhadlile iingxaki zakhe uzixelela ooyise. Yiyo le nto lo mbhali esithi:

Nosindiso: Akukho nto unokuyifihla kum.

Kulungile ukuba ithi into isentsha ikhuwulezelwe.

Nonzwakazi: Sisi ngokwasempilweni ndingumqabaqaba isikhalazo asikho.

(Indima 6, Umboniso 2 ; 31)

Abalinganiswa abangabafazi kweli bali, ubazobe umbhali njengabantu abangakuchasanga ukuqhombisa xa yayinokwenzeka ukuthi kanti unto uNzwaki. Kokwam ukucinga le nto



ithethwa nguNosindiso kule ncoko ithetha ukuba' ukuba kanti unto uNzwaki bakwazi ukusikhupha eso sisu kungekacaci nto, okanye kuselula ukusikhupha. Loo nto ibonisa isibindi sabafazi. Umlinganiswa ebalini uyakwazi ukuboniswa ngabanye abalinganiswa apha ebalini.

ULanning noMacauley (1964:44) bayayichaza into yokuba isimo sabanye abalinganiswa ngakomnye umlinganiswa othile zisenokunika umfundi ulwazi olutsha olunzulu ngalo mlinganiswa.

Kuyacaca ukuba uNomhle uyavelana noLizo kuyo yonke loo mbude – mbude kaNzwaki. Loo nto siyiqaphela kwindlela athetha ngayo.

Nomhle: Arha sheyim ubhuti torho waza wathini ke sisi?

Nosindiso: Usuke wowuvula owakhe umlomo ngelinombuzo othi, *Uthini na Nosindiso?* Ndibuye ndahlaziya intetho yam ndiyityebisa kanga ngoko wabuya wathula.

(Indima 6, Umboniso 3:34)

Xa umbhali efuna ukuveza impixano, nokusixelela iindaba zolwimi usebenzisa abafazi. Aba bafazi bathetha amabholo abo olwimi. Le ncoko yabo itsho nathi bafundi sazi izinto ebesingazazi kweli bali. Aba bafazi ngu Ma Mpinga, Ma Ntlane, Ma Xaba. Aba balinganiswa bangabafazi, bavala nje isikhewu ngokuza nolwimi. Abantu abangoomama ngabantu bamabholo, ukwazile ukubazoba aba balinganiswa bangentla. Ngolu lwimi sithi thina bafundi sive iimfihlelo zebali. Siye siphawule nomsantsa phakathi kukaNomhle noNonzwakazi. Umlinganiswa siye simazi ebalini ngokwesimo ngokuthi sive indlela athetha ngayo nabanye abalinganiswa. Yiyo loo nto umbhali esithi:

Mandisa: O! kulungile ke nam ndiyahamba  
Sesobonana kodwa ngathi namhlanje udibene nezinja ziphangela.

(Indima 9, Umboniso 1 ; 49)



Kuyacaca ukuba abafazi banendzondo. Xa indoda eyithanda uxolele ukuthandana nayo noba sele itshatile. Abafazi aba ngabalinganiswa bazotywe njengamagqwirha, sisityholo sabo eso esisabumthethwarha. Naba sihlala nabo batyholwa ngalo nto. Yiyo le nto umbhali esithi:

Mandisa: Ndifuna ukucela wena ukuba uze umgalelele iyeza lentando endilifumeneyo.

Uncede Lindi ungakhe ulinge ukwala xa ndikucela.

Lindi: Ligalelwa phi ke Mondl?

(Indima 9, Umboniso 2:52)

Eli yeza lagalelwa ekofini kaMondl awathi wabhubha emveni koko. Loo nto ithethe ukuthi bangawo ngenene amagqwirha abafazi abasetyenziswe ngulo mbhali, banamayelenqe, bangcolile banomona. Intetho kunye neengcinga zabanye abalinganiswa ngomlinganiswa othile zisibonisa into ngaye. Amazwi asetyenziswa ngumlinganiswa asicebisa into ngaye. Umlinganiswa unokwaziwa ukuba ungumntu onjani ngamazwi athi awasebenzise xa ethetha:

Nesi: Akundiboni ukuba ndixakekile mna?

MamXesibe: Ndiyacela mntwanam

Nesi: Uthi mandiyeke lo msebenzi ndiwenzayo?  
Ndiza kufundiswa nguwe umsebenzi wam?

Nonzwakazi: Nesi sibona ngathi uyoyisakala engekabonwa ngu gqirha.

Nesi: Wou! Niya vuya xa siza kutatazela kusakufika nina.

(Indima 10, Umboniso 2:54)



Le ncoko ingentla izoba isimilo sikamongikazi esingalunganga, oko kukuthi ukungabi nantlonelo kwakhe. Akamazi umntu omkhulu yaye akamkhathalele umntu osengxakini. Ngaphaya koko umtsalele kade umnxeba ugqirha mhlawumbi ngele esindile uMonde.

Yinyaniso ukuba intetho yomlinganiso ibonisa isithethi kunye nalo mntu kuthethwa ngaye. Oko kucaca mhlophe kwintetho yalo mlinganiswa:

MamXesibe: Kakade andiyiboni into osayihlaleleyo apha xa ufelwe yindoda.

Ungahlala nendoda iinyanga ezingaka kanti iza kufa ingashiyanga nto eya kuba ngumfanekiso wayo.

Ndiza kulenza ntoni mna idolokazi?

(Indima 11, Umboniso 1:57)

Olu hlobo athetha ngalo lo mama isenza singamthandabuzi apha enkohlakalweni. Xa umlinganiswa ebalini ethetha yedwa, loo nto ibonisa ungquzulwano lwangaphakathi, apho umlinganiswa ajongene nezigqibo ezibini asenokuzithatha. Uthi umbhali:

Nonzwakazi: Wowu! Ukuzenza akufani nokwenziwa.

Namhlanje ndizibona ndililolo nenkedama.

Ndilifulathela ikhaya lam ngendlela ekrwada neyekratshi

Ndiza kusuka apha ndibheke phi ngoku ze ndenze ntoni apho?

(Indima 12, Umboniso 12:60)

Apha ngentla uNzwaki iingcinga zakhe uzikhupha ngaphandle kokungenelela kombhali. Usebenzise incoko ngqo yomntu omnye. Emveni kokuba eboniswe ethongweni ngumama wakhe uNzwaki wabuyela kowabo. Loo nto ithethe ukuthi wajika kwindlela yakhe, wazibona iziphoso zakhe. Loo nto uyibonisa ngale ndlela umbhali:

Nonzwakazi: Ndiyakusuka ndiye kubhuti ndizicelele uxolo.

Ukuba uyaqhankqalaza ndomxelela ngeli phupha nomyalelo kamama.

(Indima 12, Umboniso 1:61)



Esi sigqibo sikaNzwaki sokuba agoduke siyasothusa. Loo nto ithethe ukuthi usifanele isithuba sokuba abe ngqukuva. Wahlala ngolonwabo kowabo emveni kokuba amnkelwe ngubhuti wakhe onguLizo.

### 3.1.4 Abalinganiswa abangabafazi kuMkhonto Ka Tshiwo

Kule ncwadi ethi *Umkhonto kaTshiwo* ebhalwe ngu Marcus A.P. Ngani ndiphawula ukuba abalinganiswa abangabafazi baye bavalwa umilomo. Ngumdlalo weqonga ozele ngabalinganiswa abangamadoda. Mhlawumbi isizathu soko ibalisa imbali kaXhosa kwiinkulungwane ngeenkulungwane ezadlulayo. Iye yaphinda le ncwadi yathetha ngeengxaki zakomkhulu, eza zingalungiswa ke ngoko ngabafazi ngelo xesha. Abo babini bathathu athe uNgani wabasebenzisa bangabavali zikhewu.

Xa ubani ehlola le ntetho yaba balinganiswa ilandelayo, kuphuhla izimo neemeko zabo zentlalo. Abonwabanga aba balinganiswa kule ndlu kuba kugula uNonkosi kwaye indela aphefumla ngayo iyaxhalabisa. Banikwe uxanduva lokuba bongwe umguli. Ihambisa yenjenje incoko yabo:

UNozenza: Nonkosi! Nonkosi! Uhleli?

UNonkosi: Ndisahleli, Dadobawo.

UNonzenza: Kutheni, waphefumlela phezulu?

UNonkosi: Zimpumlo zimfixene, Dadobawo.

UNozizwe: Joj' umhlonyane ungayeki, hotyazana lam.

UNonkosi: Kudala ndiyenza leyo, Ma.  
Nani cimani isibane, esi, ubuthongo abuhli.

UNozenza: Isibane sakha sacinywa kugulwa?  
Kudala sikuxelela nje iinjongo  
Yini ngoku, Tshawekazi, ntomb'esomi?



UNonkosi: Ndifun' ubuthongo, Dadobawo  
Ncedani ngesibane!

UNozenza: Amngxamele eGwadana, umntwan'omntakwethu.  
Uva ndawoni ebuhlungu, tana?

UNonkosi: Andiva ndawo, Dadobawo; koko ncedani ngesibane!

UNozenza: Nozizwe, mhlawumbi ubuthongo bomnceda.  
Kakade intando yomguli mayenziwe  
Yithi fatshafatsha emnyango kuqala.  
Ngelaa yeza lakhe likaMpondombini,  
Wandule wenze ngokukholwa kwakhe  
Sohlala noko sikuloo ntsunguzi

UNonkosi: Iyeza! Yhu, iyeza!  
Kwowu, kambe liyandizotha mna elo yeza!

UNozizwe: Lelona lona kanye, ntombi yam.  
Ngakumbi sakucinywa isibane.  
Ukuba ziyangena eziraqaraqazayo,  
Mazingene ngobunkabi bazo.

(Indima 1, Umboniso 2:4 – 5)

UHendry (1991:66) xa ethetha ngentetho nabalinganiswa uthi umlinganiswa unokumazi ngokuthi umamele indlela athetha ngayo nabanye. Oko kucaca mhlophe kule ntetho:

Nozenza: Amngxamele eGwadana, umntwan'omntakwethu.

(Indima, Umboniso 2:4)

Ngaphandle kokuthandabuza uNozenza uyakholelwa kwizinto zobuthi. Le nto siyiphawula kwindlela athetha ngayo nabanye abalinganiswa. Kwa into yokuba uNgani abazobe njengabalinganiswa abavala izikhewu abafazi kweli bali lakhe, yindlela nje yokubonisa



ukuba ababandakanywa kuthathozigqibo kwiingxaki zesizwe. Abanayo into yokuthetha konke – konke ebukhosini bukaTshiwo. Loo nto yodwa ibonisa ingcinezelo, ngoba ndinomfanekisongqondweni wesizwe esilawulwa ngutata. Ngeli xesha abafazi benexhala, amadoda wona adla amathole eendaba. Uthi umbhali:

UNozenza: Kambe andonwabi kwayileyo yobuthongo obungaka.

Nozizwe: Njani njalo. Sisi wam, ubusuku sebunje?

(Indima 1, Umboniso 2:5)

Apha ngentla sophawula ukuba uNozenza uyakholelwa kakhulu kubuthi. Nangeli xesha kusezinzulwini zobusuku elele uNonkosi yena abakholelwa ucinga ukuba sele ethathiwe ngamagqwirha.

Kuyacaca kambe xa ubani ehlola iintetho zaba bali nganiswa ukuba intetho yomlinganiswa, noba iyincoko okanye yinto ayicingayo ayenze ethule isenokuba luphawu lesimo okanye izimo zomlinganiswa njengoko kubhalwe ngaso kunye nendlela esakhiwe ngayo apha ebalini. Kwakhona uHendry (1991:107) xa eqhuba nengcaciso yakhe yabalinganiswa abayiyo impahla yevenkile: bayasebenza bayaququzela kuloo ndawo ibali lenzeka kuyo kunye neemeko elithi ibali liqhubeke phantsi kwazo, bayancedisa ukwenzela ukuba izimo zabo zifikelele esiphelweni, kwaye bona beza kulungiswa ngamava abo.

Indawo abanye babafazi abazifumana bekuyo ibenza bafane nayo ngokwenkolo nezinye izinto kuba apha komkhulu bayakholelwa ekuthakatheni. Loo nto yenza nabafazi bafuze aba tata baphethe loo mzi. Yiyo le nto esithi:

UNozenza: Bubuthongo buni obu bakhe, obubikwe kwasemini?

Bubuthongo bamayana. Wangumsobosobo ngongcwalazi.

Isimanga kukubikwa kwabo nje, ze inqaba ibe kukulala.

Buhamba nje ubusuku, ungumqulu kwezi ngubo. Kutheni walala kwamsinya sakucinywa isibane?

Andiyiqo .....

(Indima 1, Umboniso 2:5)



Abafazi abasetyenziswe ngumbhali bayafana namadoda kwinkolelo kubuthi. Umntu ongumama akukho ndawo angalungi kuyo okanye zimbalwa iindawo angalungiyo kuzo entlalweni kantu. Kwezinye iindawo ungeniswa ngetshova ngamadoda. Kokwam ukubona alinakuma eli lizwe engekho umama. Umntu oyindoda akanamandla engekho umama. Umama uyinto yonke. Jonga komkhulu xa kwakufuneka intlombe yegqirha iqalile, yathi ukuze iqale kwafika umama. Yiva xa esithi:

UDubulegeqa: Anikandiniki hlombe, bafazindini

Kutheni nabumatsheka?

Nifuna ndilahl' umhlola?

Khululani imizimba nani madoda!

Umfazana: Emva phay' abantwana bayalila.

Emva phay' abantwana bayalila.

Yaphel' imizi leli gqirha liyanuka

Tyhini yaphela ligqirha liyanuka

Yhu ndahletywa ngulo mntu ndihamba naye.

(Indima 1, Umboniso 3:13)

Abona bantu banoxanduva lokuba bafake ihlombe egqirheni ngabafazi. Kutheni bethu le nto kunjalo nje? Abona bantu bangxoliswa ligqirha apha kweli bali ngabafazi lide libanukuneze ngokuthi ingaba bafuna aba bafazi elo gqirha lingawuboni umhlola na? Le nto ithethwa leli gqirha inesinyeliso nesityholo kubafazi ngokwentsingiselo yayo kumntu osaziyo isi Xhosa,

Indlela athetha ngayo uDubulegeqa kulo mdlalo isenza singamthandabuzi ukuba ungutata okhohlakeleyo xa ebhekisa kwaba bafazi. Abalinganiswa abangabafazi banyanzeliswa ukuba bafake ihlombe egqirheni khona ukuze kwagqirha elo lizokubabulalisa ngoKhwane noMagwaza kunye neentsapho zabo. Loo nto ibonakala iyimpathombi. Umbhali uthi:

Umfazana ongumhlabei: Emva phay' abantwana bayalila.

Emva phay' abantwana .....

UDubulegeqa: Khawuyiyeke ngoku le yabantwaa abalilayo.



Wakhondoza ukundikhumbuza ngabantwana abalilayo.

Ucinga ukuba akuzukunukwa xa uthakatha?

Belila bengalili uza kunukwa ndim, bawo!

Khawuyiyeke leyo, nditsho kuwe.

Akuphela kwento esolala sitye yona leyo.

Khawubambe le –

(Indima 1, Umboniso 3:20)

Indlela athetha ngayo uDubulegeqa nalo mama wayehlabelela ndiye ndicinge mhlawumbi into yokuba yayinefuthe into yokuba ebhinqile. Wayesenza intlekisa ngaye phakathi kwezihlwele loo mfazi u Dubulegeqa. Eyona nto yaba mbi endenza nam ndikhathazeke kukuxa laa nto wayeyithethe ngathi uyaqhula eyenza uDubulegeqa, wamnuka umfazi wabantu engumdlezana enjalo wayokubulawa nolo sana lwakhe. Indlela ke lo mfazi awayezimisele esombelela igqirha efuna libe nehlombe lixhentse kanti uzombela ingcwaba – Le mpathombi ibonwa nangomnye umlinganiswa osetyenziswe ngumbhali. Uthi xa ethetha:

Indoda yesithathu: Khangela olwaa sizana lomfazi ubengumhlabeleli:

Ungafika enukelwenje laa nto ebephinda-phinda le ngoma:

Ebengathini ukungayiphindaphindi xa bekusithiwa enesithonga?

Indoda yokuqala: Kunjalonje iyadwabaza ukufunisela nale nto.

(Indima 1, Umboniso 4:23)

Abalinganiswa abangabafazi batyholwa ngokuthakatha apho kulo mdlalo. Yiva xa esithi:

UKhwane: Xa ngoku nabafazi bekhwela iimfene okwamadoda?

Nithi izinto ezi zisingise phi, madoda?



UMagwaza: Ayawuxhela umphefumlo wam amazwi osizana lomdlezana:

“Ow! Aninanceba kambe!!!”

Ebebhekiswa kum nakuwe, nto kaKhwane.

(Indima 2, Umboniso 1:30)

Emveni kokuba yena uKhwane othuswe ngabafazi abakhwela iimfene ebusuku, yena uMagwaza udiyiwe kukubulala. Loo nto ithethe ukuthi ababoni ngasonye malunga nokuthakatha. Amazwi ayethethwa ngumfazi xa wayejongene nokufa ezandleni zika Magwaza noKhwane ayamthukuthezela. Enye indawo engokuzotywa kwabalinganiswa abangabafazi njengamagqwirha ivela xa uTshiwo ezincokolela noDumezweni. Uthi umbhali:

UDumezweni: Ndithe xa ndithi ndiyabushiya ubuhlanti,  
Ndothuswa kukubona umnikazikhaya ehamba ebhekabheka,  
Esenza umhlola wokucanda inkundla izikhakha zifinyeziwe  
Uthe ebesel'eza kudlula lo mfazi kobu buhlanti,  
Wee mandlana nam ndimi ndimjongile  
Uphethuke ngoko ukuya endlwini  
Ebaleka ngobuphakuphaku obukhulu  
Ekhala esithi: “Uxolo, zinyanyandini zamaTshonyane!  
Ndoba yintoni ukuconoziwa!! Camagusheni bethu!!!”

(Indima 2, Umboniso 3 ; 38)

KuDumezweni nakuTshiwo eso senzo sasibonisa ubugqwirha, nangona ingenguye wonke ubani anokuqiniseka ukuba esona sizathu esenza ukuba bathi uligqwirha kukuba bembone ecanda enkundleni. Isenokwenzeka ukuba la mama wahamba enkundleni kuba umyeni wakhe embona ukuba akaphilanga nakuyo loo nto esenza esiba. Entabeni xa babejongene noKhwane abantu sele ebhubhile uMagwaza, amadoda ayengxolisa abafazi ukuba bagcine abantwana bangakhali. Loo nto ethetha ukuba umfazi unomsebenzi omninzi afanele kukuwenza. Uthi uNgani:



Indoda ekhokeleyo: Abafazi mabagcin'abantwana bangakhali  
Bathuthuzeleni! Niza kumenza umsindo umhlekezi!  
Yithini tu bantwana!!

(Indima, Umboniso 6:49)

Kuyacaca ukuba abantwana bayoyika, nale ndoda ithethayo iyoyika yona kuqala, ngoku umsindo noloyiko likhutshelwa emfazini. Abafazi bazotywe yaba ngabalinganiswa nje abamnkela imiyalelo emadodeni, behleli nje bayayalelwa ukuba benze ntoni na. Babekwe kumgangatho ongezantsi kowendoda. Mve xa esithi:

Indoda: Abafazi nabantwana mabashiywe, kumiswe amaphempe

(Indima 4, Umbonisa 1:60)

Lo mbhali weli bali leqonga akabasebenzisanga kakhulu abafazi kulo mdlalo. Loo nto yenze abadlali abangomama babembalwa yaye badlale indima emfutshane ebalini eli.

### **Indlela Amadoda Azotywe Ngayo Kwidrama YesiXhosa.**

#### **Abalinganiswa abangamadoda kuNdixoleleni**

Njengoko besele nditshilo ntlandlolo xa bendiqala esi sahluko sesithathu ukuba noxa ndiza kuthetha ngabafazi njengabalinganiswa, ndiza kumana ndixoxa nangabo bangootata ukuba ihlabathi elilawulwa ngumthetho katata libazoba njani aba balinganiswa. Nalapha kootata anduzukungathethi ngabafazi.

Inkcubeko, njengoko esitsho uBrooker (1999:54) ifundwa ithe nca yondela kwisizwe yaye yona izizinto ezininzi ezizimbo. Uhambisa athi kwiintlanga ezininzi ezahlukeneyo abafazi phantsi koluntu olwaluphantsi kobukholoniyali babekholoniyalizwa ngeendlela ezininzi phantsi kwelizwe elalawulwa ngamadoda. Bathi aba babhali ihlabathi elilawulwa ngamadoda beliwacinezela kabini abafazi, bacinezela yimithetho yootata baphinde bacinezeleke besisizwe.



Igunya elixhanyulwa ngamadoda elizweni eliphethwe lilawulwa ngumthetho wamadoda limnika igunya uThembile lokuba abenguye umlinganiswa oyintloko, mve xa esithi:

Thembile: Mholo wethu ntombazana. Khawume khe ndibuze.

(Indima 1, Imboniso 1:1)

Umntu wesifazana akayinikwanga le nyhweba yokuba athande, yena usoloko elindelwe ukuthandwa. Le nkubeko yenza amanye amadoda azithembe aphele sele engabacinezeli kubantu besifazana. Xa lo ongumfazi engade athandwe uye maxa wambi ahlekwe kuthiwa ubhujelwe nguJambase. Ngokutsho kukaHeese noLawton (1979:68) bambona umlinganiswa njengomntu osebalini oye maxa wambi abesisithuthi ekuthi ngaso imbhali ahambise umxholo webali. Inkubeko yabantu abaNtsundu yiyo ezakuvumela umbhali asebenzise uThembile ukudlulisa umyalezo wakhe. Kuyacaca xa sifunda eli bali ukuba inkubeko ibisekutshintsha kuba asiva kuthethwa ngokubonelwa komntu umfazi okanye umyeni. UBrooker (1999:56) uthi "Inkubeko" ngoko ke isetyenziswa ukubhekisa kwisimbo okanye isimo kwinqanaba lokukhula kwengqondo yakhe izithethe zeqela elithile okanye ixesha elithile lembali. Uthi umbhali:

Mdendo: Mna ndiqhele ukuchophela imicimbi yezisu ezibini ziziswe ngemini enye thangweni linye.

(Indima 1, Umboniso 4:10)

Ngokwale ntetho kaMdendo kuyacaca ukuba lo mkhwa wamantombazana azalela ekhaya ubusele uqalile kwaXhosa. Ilizwe elilawulwa ngumthetho katata liwazoba amadoda yangawo athi aqale iziganeko zebali. Izinto ezintle nezingumzekelo zisingathwa ngamadoda. Izinto ezifana nokwenda kwentombi, ize ithi yakumitha ibe yingxaki kamama. Yiyo loo nto lo mbhali esithi:

Kholisile: Ukukhulelwa kwentombi engendanga linyala elo.

Ke umcimbi onjalo ufanele kuthethwe ecaleni kwegoqo ukuze kuhlazeke abafazi ngokungawafundisi kwabo amantombazana ngezinto zobudala. Uthango mkhuluwa yindawo yokuthetha ubulawu, hayi ngezisu.

(Indima 1, Umboniso 4:10)



Inkcubeko ibanika igunya abalinganiswa abangamadoda baxoxe ngekamva lentombi xa ingumtsala-minqayi, oomama bona bamnkela nje izigqibo zootata. Xa uNomava eze kucelwa akabuzwa ukuba uyalivuma kusini na isoka, koko kusuka kuvunyelwane engabuzwanga nto ngamadoda. Into eyenza ixhala kweli bali yindlela umlinganiswa oyindoda onguZamile aliwexu-wexu ngayo kwaye uphela eba ngumlinganiswa ophikisayo noxa abanye abafundi abenqondi. Inkcubeko eyenza umntu oyindoda abonwe njengonengqondo iyamvumela akwazi ukulungisa iingxaki zemizi xa kuxatyanwa efemelini. Uthi umbhali:

Zamile: Yimpahla kaThembile nomkakhe.  
 Ikhutshwe yalahlwa nguNojenti esithi mabazibonele yena ucoca indlu yakhe.  
 Ndinibizela ukuba nicele izizathu phaya kuNojenti.

(Indima 3, Umboniso 4:43)

UZamile la mazwi uwabhekisa kuMdendo nakuKholisile. Ufuna balungise le ngxaki njengamadoda omzi. Imithetho yamadoda ekhuthazwa yinkcubeko uyayisebenzisa umbhali, ukufihla ubungqina bokufa kukaMdendo. Mve xa esithi:

Kholisile: Elokugqibela thina sigqibe ukuba simfihle umntwana kabawo lo ngomso.

(Indima 3, Umboniso 5: 47)

Isidumbu sikaMdendo zange sisiwe ekuqhaqhweni kuphononongwe unobangela wokufa. Loo nto umbhali uyenza ngabom ufuna eli bali liqhube. Loo nto yenziwa yimithetho yamadoda. Ngokutsho kukaChatman (1978:107) ukuba sifunda ngokuhlalutywa kwabalinganiswa, isimo somlinganiswa sinokunikwa ifuthe yingingqi akuyo. Umbhali umzobe kakuhle uZamile xa efuna kubekho esi siphithanyango kweli bali ngoba uZamile uyavelana noThembile nomkakhe kwelinye icala, kwelinye icala akabafuni. Mve xa esithi:

UZamile: Liphi eliya menemene linguThembile nomfazi walo:  
 (Indima 3, Imboniso 5:48)



Le ntetho isibonisa phandle ukuba naye njengoNojenti akamfuni uThembile nomfazi wakhe. Xa ibali lizotywe kakuhle kubakho iziganeko apho umbhali abalinganiswa bakhe abazobe kangangokuba sizive sihleka nokuba kubi. Noxa uKholisile eyifihla indlela abhubhe ngayo uMdendo, uyaphinda kwayena ayixele kuMtshoveni: Uthi umbhali:

Kholisile: Mtshoveni masibaleke iza kulandelisa ngathi le ndoda:  
(Indima 3, Umboniso 5:49)

Le ntetho ingentla isenokuhlekisa kwabanye abafundi beli bali. Abalinganiswa abanjengoMtshoveni, uLangeni umbhali ubasebenzise njengabalinganiswa abavala izikhewu. Bavela nje umzuzwana baphinde baphele emehlweni. Xa umbhali ezama ukuveza inkohlakalo kaNojenti noZamile umzoba uNomava ebelekela emzini wakhe izibulo lakhe, apho umbhali athe wayityeshela inkcubeko kaXhosa yokuba intombi ibelekele kowayo umntwana wokuqalo. Umbhali ubasebenzisile abanye abalinganiswa abangamadoda ukubonisa inkcubeko. Imithetho yabo ekufuneka ithotyelwe uyiveza ngolu hlobo umbhali:

Kholisile: Phambi kokuba sichaze impilo yekhaya eli, sincwine nezinye apha kuNojenti, makaqhutywe aye kubeka ilitye kumyeni wakhe.

(Indima 4, Umboniso 6:62)

Xa umntu ethe wabhujelwa sisihlobo sakhe okanye umntu azalana naye, kwaza kwangcwatywa engekho, lowo ebengekho uye akhatshwe aye kubeka ilitye engcwabeni. Lo mntu udla ngokusiwa kusasa edlakeni aze abeke elo litye, abuyele kwelo khaya bekubhujwe kulo akhelelwe amanzi ahlambe izandla. Aba balinganiswa bangamadoda bayayichaza elubala into yokuba uMdendo wabulawa. Xa ibali lizotywe ngobuchule zonke iziganeko zebali ebezifihliwe kubalinganiswa ziba selubala. Yiyo loo nto umbhali esithi:

Novanya: Tyhini Bawo! Ndanditshilo. Kanti indoda yam yabulawa ngezandla?

Kholisile: Ndandisoyika ukubambisa umfo kabawo ndinqwenela ukuba aphile ukuze ade ajike kwinkohlakalo yakhe.

(Indima 4, Umboniso 6:62)



Kwakhona umlinganiswa oyindoda usetyenziswa ngumbhali ukudibanisa amalungu osapho ayehlulelene kubini esithi uKholisile mabaxolelane. KwaXhosa xa abantu abazalanayo bexabana bayadityaniswa, kupheliswe nalo ntiyo bebeyimithi. Umbhali ulizobe kakuhle eli bali ngokwam ukubona.

### **Abalinganiswa abangamadoda ku-UThembisa noMakhaya**

Kwindima yokuqala, umboniso nawo ngowokuqala *ku-uThembisa noMakhaya* sidibana nomlinganiswa oyindoda ogama linguMakhaya inzalelwane yaseMonti. Amagunya amadoda awanikwe yinkcubeko okuba amadoda ziinkokeli, aziintloko emitshatweni asetyenziswa kakubi nguMakhaya ngokuthi axhaphaze, adlale ngoThembisa kuba ethandwa nguye. Imithetho neentetho zelizwe elilawulwa ngamadoda yiyo eyenze uThembisa awubone umtshao njengerhorho. Uthi umbhali:

UThembisa: Ngubani ofuna ukubopheleleka ebomini?

Ndingakho ukuzibona sendino Sonkosi ekufuneka ndiman'ukucela kuye xa ndifuna ukwenza into endiyicinge ngengqondo yam nendizakuyenza ngemali yam.

(Indima 1, Umboniso 1:1)

Imithetho nezenzo kubafazi ezenziwa ngaba balinganiswa yenza abanye abafazi bacinge ngale ndlela. Inkcubeko ethi ithande ukulungiselela utata yenza abafazi bangazithembi. Uthi umbhali:

UThembisa: Kodwa-a, umtshato ulungile.

Usisiphelo somntu wonke obhinqileyo.

(Indima 1, Umboniso 1:1)

Yonke le nto yolu ngquzulwano lwangaphakathi kule ntombi ludalwa yimithetho ekhoyo elizweni elilawulwa ngamadoda. Le mithetho ide ithi ikhaya lentombi lisemzini.

Apha kweli bali umlinganiswa obalulekileyo oyindoda nguMakhaya. UMakhaya unazo iimpawu zokuba ngumlinganiswa oyintloko kanti neempawu zalowo uphikisayo zikhona



kwalapha kuye. Lo mlinganiswa unguMakhaya uyazithanda “iilokhwe” ayililo inyala kwaXhosa, yaye ngokwenkcubeko yomntu ooNtsundu ibiliphawu lokuba umfana uphilile yaye akamathanga. USamkele umzobe umbhali wangala madoda eli xesha. Umntu oyindoda akancokolelwa ngudadewabo izinto zothando zakhe. Yindoda evunyelwa yinkcubeko kaNtu incokole ngezinto zothando kudade wayo, ide maxa wambi imthume udade edingeni. Ekumzobeni kwakhe umbhali uSamkele ufuna ukukhethela udade wabo isoka, kodwa uThembisa yena uyalala.

Inkcubeko esidibana nayo kweli bali yileyo yokuthandana kwamadoda angamaXhosa noxa etshatile nje. Le nto yokuthandana kwendoda eNtsundu ingaxhomekeki ebhinqeni elinye mna ndinoyitsala emva lee ngexesha ookhokho xa eziva ethanda ebekwazi ukuzeka isithembu, yaye loo nto ingelilo ityala nenyala. Ndiyamxhasa ngokwemveli, umzobe wayiyo indoda yomntu oNtsundu.

Inkcubeko yabantu abamnyama ayiveli kakuhle kwelibali, maxa wambi umbhali uveza indlela yentlalo yabaMhlope.

UMakhaya udlala ngemali kaThembisa uhlaziya indlu kaLauretta. Akaneli kukwenza oko umisa emagqwetheni ngendlu yakhe ehlaziywe nguThembisa ngamashumi amathandathu amawaka, wafumana imali engamashumi amane amawaka, aze ngaloo mali ayokwakhela indlu uWallachia.

Umbhali ukwazile ukumzoba lo mlinganiswa ngoba izenzo zakhe ziyamjikela. Abenzi bokubi kufuneka izenzo zabo zibajikele. Uthi umbhali:

UMakhaya: Yhini, Thembisie! Ungathini ukundilahla?  
Ndakuba ngokabani xa ndilahlwa nguwe?  
Ndiyeke “man”. Akuva ukuba uThembisie uyandibiza?

(Indima 5, Umboniso 5:40)

Ngoku uMakhaya uyaphambana, ujikelwe zizinto ezimbi ebezenza, UThembisa awayedlala ngaye uhleli ngolonwabo ngoku yena aphambanayo.



Umlinganiswa ongqukuva wenza imisebenzi emininzi ebalini. Omnye walo msebenzi kukwenza ungquzulwano phakathi komlinganiswa oyintloko kunye nomlinganiswa ophikisayo lube mandundu. Ukungenelela kwalo mlinganiswa kwiingxaki zomlinganiswa oyintloko kunye nezomlinganiswa ophikisayo kunokukhokelela kwinto yokuba ubudlelwane phakathi kwabo buphucuke. Umlinganiswa oyindoda onguMadoda, Igqwetha, uWallachia, uLauretta bangabalinganiswa abangqukuva. UThembisa ungumlinganiswa oyintloko. Ngoku uMakhaya uyaphambana, ungumlinganiswa ophikisayo, ujikelwe zizinto ezimbi ebezenza. UThembisa awayedlala ngaye uMakhaya uhleli ngolo nwabo.

### **Abalinganiswa abangamadoda kuBhut'Lizo Ndixolele**

Kumboniso wesibini weli bali sidibana nomlinganiswa oyindoda onguLizo. ULizo kulo mboniso uyala uNonzwakazi noNomhle. Xa eyala ezi ntwazana uyala ade alile. Isimo umlinganiswa esimbona ekuso ebalini siye sibangwe ngabanye abalinganiswa abathabatha inxaxheba apha ebalini okanye izinto ezingenguwo umzekelo omhle ezinokwenzeka. Oku kulila kwale ndoda kudala unxunguphalo kubafundi, nxunguphalo lisenza sibambe amazinyo sifune ukwazi unobangela wokuba indoda ilile. Kaloku lithi elamanyange, indoda ayikhali, koko iyangqukuleka. Ayinto eqhelekile kwinkcubeko yakwaXhosa indoda elilayo yakuhlupheka. Sisimbo sabafazi eso. ULizo uzotywe ke ngulo mbhali wabumamarha ngokweempawu nezenzo. Okubabuthathaka kukaLizo kuza kuvumela ungquzulwano luqhubele phambili ngokuthi abanye abalinganiswa benze izinto ezibonisa ukuba ebengaziwa noba usisiciko sayiphi na imbiza.

Uthi yena uRimmon-Kenan (1983:33) uyakholelwa ekubeni “amagama abalinganiswa adla ngokunceda njengesiboniso sesimbo okanye izimbo zomlinganiswa njeengempawu ezininzi zomlinganiswa ezikunye zomntu ongasebenziyo”. Amagama ezi ntwazana zazingoodade bakaLizo ayasirhanisa ukuba zazimanz'andonga, okuba manz' andonga kwezi ntwazana kuko kanye okwenza uLizo aqonde abafana esinaleni bazakugilana besiya kuzo ngezothando nto leyo isenokubangela ziphuncukwe bubuntombi bazo. Uthi uLizo:

ULizo : Nibanxweme abafana abaza kuwexula iingqondo zenu benilahlekisa ngokuthi bayanithanda.

(Indima 1, Umboniso 2:3)



ULizo ndimnika inqanaba lokuba ungumlinganiswa oyintloko, nguye owenze ezi ntwezana ziye esikolweni. Maxa wambi ebalini uyakwazi umlinganiswa abenazo iimpawu zomlinganiswa oyintloko kunye nezomlinganiswa ophikisayo kanye njengoNonzwakazi. Emveni bebhuhile abazali bakaLizo, uthatha uxanduva lokuba abeyinkokheli yelo khaya. Le nto yokuyalwa yindlela yemveli kwaXhosa, umntu uyayalwa nobasele eyingwevu.

Inkcubeko iphinda ibazobe kakuhle abalinganiswa abangamadoda xa sidibana noMonde noMaksweli bethe phithi ngamantombazana. Kaloku inkcubeko kwaNtu ibisisiqhelo sokuba abafana bahombe ngeentsimbi nezinye izihombo ezivela emantombazaneni abathandana nawo. Le nto ibimenza umfana athandwe, ahlonitshwe, ethathwa njengehomba nechule, yaye loo nto ibonisa ukukwazi ukuthetha nebhinqa yaye ingumfuziselo wokuba uyakwazi ukuphatha umntu wesifazana. Bancoko le ngolu hlobo uMandisa noMonde::

Mandisa: Uthi fan' ukuba andiyazi ukuba wena unentokazi eseNxukhwebe nosewenze izigqibo zomtshato nayo.

Monde: Mandi, yinyaniso le yokuba ndingeje uNonzwakazi kodwa loo nto ndiyenza ngokunyanzelwa ngabazali.

(Indima 5, Umboniso 2:26 & 27)

Umfana kwaXhosa ebengaxhomekeki ebhinqeni elinye kuphela kwezothando, loo nto ibangela thina singafani nezinye iintlanga apho abafana bazo baye bathandane nenenekazi elinye. Ubazobe kakuhle aba bafana umbhali. Abalinganiswa abangamadoda uyabasebenzisa umbhali ukubonisa inkcubeko yokulima nokuba abantu bangaphila kukulima. Ukutya okufana namaqhashu, imixhaxha kunye namasi zibonisa inkcubeko. Inkcubeko yakwaNtu ivela elubala xa abantu abangamadoda bakusoloko into etenxileyo beyitshovela emfazini. Uthi uLizo:

Lizo: Ingqondo yam ithi wena uvene noNonzwakazi kule nto yokuzimela kwakhe.

(Indima 6, Umboniso IV:37)



Xa intombi inzima, iphandl' apha okanye ngokwakudala inesihewula kutyholwa abafazi ngokungakwazi ukuqeqesha. Xa uLizo efana nooBawomkhulu bethu umzobe kakuhle. Ude lo mbhali xa ephuhlisa le nkcubeko afune ukuqonda ukuba wenze migudu mini uNosindiso ezama ukunqanda loo ntombi ingemki. Ngezi mini zanamhla iyenzeka maxa wambi kuthi bantu abaNtsundu athi umntu oyindoda ebevana nomyeni womhlolokazi, athi akubhubha ajike acela uthando kulo mhlokazi womhlobo wakhe kusekutsha ebhubhile. Le nto ithethwa nguMaksweli kuNonzwakazi ayoxhusi kakhulu, ayayithanda amanye amadoda. Amanye ayenza alungelwe. Amanye amadoda ayakholelwa ekubeni ubani aye kumhlolokazi ngoku liselitsha izila. Yiva le ncoko:

Maksweli: Kuyafuneka ke ngoku ukuba wena mawuzimisele kwinto yokuba mna ndithabathe indawo yomyeni wakho ongasokuze abuye abekho.

Nonzwakazi: Njani ke bhuti?

Maksweli: Ndithetha ukuthi wena ube ngowam.

Nonzwakazi: Yo! naso ke isimanga maBhele. Uthini na ngoku bhuti Maksweli!

(Indima 11, Umboniso 2 :58)

Lo mlinganiswa uyindoda umbhali umzoba kakuhle ngenyathelo elo lokuya kucela uthando kumhlolokazi, maninzi amadoda aNtsundu akuthandayo oku kuboniswa ngulo mbhali. Andifuni kuqiniseka ukuba ingxaki awaya kuyaneka kuNonzwakazi yayingazukulunga, ndiphawula into yokuba waphazanyiswa uMaksweli esaxoxa ephazanyiswa nguMamXesibe.

Umlinganiswa onguLizo uzotywe wangumlinganiswa olungileyo kakhulu, asingawo onke amadoda anokwenza ngolu koodade bawo abagcagce ngetshova namadoda benqandwa, athi ngoku umntu iliwa lakubhek' umoya ubuye afune ukuba sisikade ebantwini. Mve xa esithi:

Nonzwakazi: Ewe sisi. Ke ngoku yakuba iswelekile indoda yam uMazala ube nokundikhohlakalela. Yonke imihla ubesilwa nam agqwagweleka wada ekugqibeleni wathi mandiphume ndiphele emzini wakhe.



Nosindiso: O! sheyim Nzwaki.

Lizo: Ukholisile ubuye.

(Indima 12, Umboniso 3:56)

Abanye abantu xa intombazana igcagcile nendoda iyalandwa. Kunjalo nje ayilandwa ngambeko. Asiva ndawo kweli bali uLizo elanda uNonzwakazi ozishweshise ngendoda. Uyabetheka ekugcagceni ucinga uLizo, lowa wamnyevulela emnqanda. ULizo zange athethe nto konke-konke wasuka wabulela ukubaya kwakhe qha, wamxhelela igusha.

### **Abalinganiswa abangamadoda ku-Umkhonto kaTshiwo**

URoberts (1991:65) kunye nezinye iingcali, ukholelwa ukuba kukho iindidi ezimbini zabalinganiswa, aba ngaba, umlinganiswa ongqukuva kunye ngomlinganiswa osicaba. URoberts uthetha ophele nomlinganiswa ongqukuva. Wenjenje xa exoxa:

“limpawu ezisisiseko ngomlinganiswa ongqukuva, uyaqonda, uyakhumbula, uyatshintsha okanye uyakwazi ukuzilungelelanisa neemeko azifumana ephantsi kwazo. Umlinganiswa ongqukuva uvuna kakhulu kumava kwaye ke atshintshe, oko kutshintsha kubonisa uyaqonda ukomelela kweziganeko ezitsha zebali, izigqibo zokwenza into ethile, okanye ukuqonda inyaniso ebesoloko engayiqondi kwixesha elidlulileyo.”

Ezinye iingcali zinenkolo yokuba inkcubeko yinto ekunzima kakhulu ukuyichaza. La mazwi alandelayo athethwa ngukosi uTshiwo ewabhekiselela ekuguleni kukeNonkosi kwaye enenkolo yokuba ubulawa ngamagqwirha:

Utshiwo: Ziinkuntsela zitsibe nelikaPhungela.  
Endothatha ndidibanise nayo andiyazi  
Ngentomb' esomi, ibhongo lam,  
Ihobe lam, iqhayiya lam-uNonkosi!



Inkolo nayo ikwayiyo inkcubeko. Xa ebonisa le nkolo umbhali usebenzisa abalinganiswa abangamadoda. Unkosi uTshiwo ndimbona engumlinganiswa oyintloko, kuba nguyey oqala iziganeko ezibalulekileyo zebali, ekwanguye nomlinganiswa ongqukuva.

UChatman (1978:132) uhlabela mgama xa esixelela ukuba abalinganiswa abangqukuva ngabo balinganiswa abathi babonise iindidi zezimo neempawu ezahlukeneyo, ezinye zazo ziye zingqubane okanye ziphikisane, isimo saba balinganiswa akukwazi ukusithekelela-bayakwazi ukutshintsha, bayakwazi ukusimangalisa. Umlinganiswa onguMagwaza utshintshe kwindlela engcolileyo ebekade eyihamba. Uthi:

Magwaza: Asisafiki kusini na kwesi siziba sakaDontsa?  
Lasuka latsho ukundizotha eli gazi namhla.

(Indima 2, Umboniso 2:27)

UMagwaza ngumhlobo omkhulu kaKhwane, bakhutshwe ngokuthenjwa kumsebenzi onzima kwihlathi laseMngaza wokubulala abantu abatyholwa ngobugqwirha.

Xa sifunda esi sicatshulwa singentla, simbona edikiwe kukubulala. Wenzelwa izothe lijaja legazi labantu ababuleleyo. Akasatshayi ngaloo nqawe ngoku. Le ntetho ibonisa iimpawu zomlinganiswa ongqukuva. Uthi uKhwane:

UKhwane: Niyafuna nonke na ukusindiswa?

Bonke: Ewe, Mhlekaizi.

(Indima 2, Umboniso 5:48)

Xa uKhwane wayejikela umthetho kankosi uTshiwo lelinye lamanqanaba abonisa ukujika kweziganeko zebali. UKhwane njengomlinganiswa oyindoda uyabaxolela abantu. Uzotywe uKhwane wangumlinganiswa ongqukuva. Noxa uTshiwo enguye umlinganiswa oyintloko kweli bali, umbhali umzobe naye wanguye umlinganiswa ongqukuva. URimmon-Kenan (1983:40) uthi abalinganiswa abangqukuva bachazwa ngeempawu eziphikisayo, ezo zingekhoyo sicaba. Uhambisa athi umlinganiswa ongqukuva unzima ukumazi yaye uyakhula apha ebalini. Uthi uTshiwo:



UTshiwo: Ndinamnkela ngentliziyo yam iphala, zinto zakuthi.  
 Intliziyo elephuzayo, intliziyo ephuphumayo.  
 Ephuphuma ubuhlungu kwakunye novuyo.  
 Ukuvela kwenu ngeli thuba kusikelelekile.  
 Eli lixa lengxakeko, ixesha leenkathazo.  
 Akusekho kubuza, niyabona konakele.

(Indima 5, Umboniso 2:85)

Le ntetho ingentla ibonisa ukuba unkosi uTshiwo ungomnye umlinganiswa, akase kho kuloo nto yokuba aba bantu babulawe. Loo nto ithethe ukuthi ungumlinganiswa ongqukuva. Le nto yokuba umbhali ebazobe bangqukuva abalinganiswa bakhe yiyo esindise abantu ekubulaweni nguKhwane. Xa umkhosi usiya emfazweni imbongi iyabonga, kubonga umntu oyindoda. Ukuzithoba kukaKhwane kuko okwakhokelela ekubeni onyulwe njengenkosi. Enye inkcubeko eboniswa ngamadoda kukunikwa kukaKhwane isikhahlelo emveni ekokuba bekwe ngunkosi uTshiwo sikhahlelo eso esasisithi, A! Sobantu.

### 3.1.5 Isiphetho

Kwezi ncwadi zine kuphawuleka ukuba kwincwadi engu *Umkhonto kaTshiwo* abalinganiswa abangootata ngabo bodwa abathe basetyenziswa ngumbhali ukwakha ibali lethu. Incinci kakhulu indima ethi idlalwe ngabafazi kulo mdlalo. Le nto yokungasetyenziswa kwabafazi kulo mdlalo isenokunika umfanekiso wokuba abafazi babengabonwa njengabantu ababalulekileyo ngababhali ekwakheni umdlalo. Umbhali ubasebenzise abafazi booMagwaza, booTshiwo, nodade boTshiwo ukuvala izikhewu.

Iincwadi zethu ezimbini ezingu*Ndixoleleni* kunye no *Bhut' Lizo Ndixolele* zibonisa ingcinezelo evela emadodeni apho amadoda athatha izigqibo engahoyanga ukuba bacinga ntoni abafazi. Kwalapha kwezi ncwadi zingentla iyacaca into yokuba abafazi abasakulungele ukwamnkela nantoni na evela endodeni. Jonga xa uNojenti elwela amalungelo akhe xa uThembile efilisha uNomava. Jonga indlela abonisa ngayo uMandisa ukungazamnkeli izigqibo zikaLizo zokuba angatshatwa nguMonde. Incwadi yethu ethi *UThembisa noMakhaya* njengoko siphawula ukuba isandula ukubhalwa, sibona abafazi bengazithathi njengezidalwa ezadalelwa ukuba amadoda aphile tofo-tofo. Abafazi



bazibona belingana namadoda, abafazi banezindlu, abafazi bathenga iinqwelo mafutha. Abafazi sibabona bengabongikazi, into ethetha ukuthi abasaxhomekekanga emadodeni kwaphela. Kule ncwadi kuhluma intsebenziswano phakathi kwabo kwabatshatileyo.



## ISAPHLUKO 4

### UKUBONISWA KWENKUCUBEKO KUMDLALO

#### 4.1 IINJONGO ZALO MSEBENZI

Injongo yesi sahluko kukubonakalisa indlela ababhali beedrama ezikwesi sifundo abathe bayiveza ngayo inkcubeko yakwaXhosa xa bebhala le midlalo yabo. Imidlalo leyo ngu *Ndixoleleni*, *UThembisa no Makhaya*, *Bhut' Lizo Ndixolele* kunye no*UMkhonto kaTshiwo*. Kaloku umbhali wedrama usenakho ukuyibaxa inkcubeko yesizwe ayigalele izinongo kuba efuna ukuphuhlisa, ukuphumelelisa injongo yakhe. Apho ndithe ndaphawula ukuba uyigalele izinongo ndiza kuqikelela izizathu ezinokuba ngunobangela wobaxo olo.

Umbhali unakho ukuyibaxa inkcubeko ngokwendlela ayibonisa ngayo kubafundi bakhe abe yena engayiqondi loo nto. Inkcubeko yesizwe isenokungafani nokuba isizwe eso sithetha ulwimi olunye, loo nto inokunikwa ifuthe ziingingqi ezahlukeneyo esihlala kuzo. Le nto yokungafani kwenkcubeko yesizwe esithetha ulwimi olunye, isenokubangela ukuba sithande ukungaboni ngaso linye kwiziganeko ezithile zale midlalo ibhalelwe amaXhosa. Loo nto isikhokelela kwinto yokuba izinto ezithile nangona singamaXhosa nje singazenzi ngokufanayo, sizenze ngeendlela ezahlukeneyo ngokushiyana kweengingqi.

#### 4.2 INKCUBEKO EBONISWE KUNDIXOLELENI YINTONI INKCUBEKO?

Xa ndicaphula uSatyo (1998:2) naye ezikhelela kwezo zisele zoomakhwekhwetha abangooKroeber noKluckhorn (1952) uthi bayichaza inkcubeko njengento ephelileyo ebandakanya ulwazi, inkolelo, ubugcisa, umthetho, ukuziphatha, izithethe kunye nezinye iinkolo nemikhwa yomntu njengommi okanye umhlali. Konke ke oku kuhluba umgangatho wentlalo yomntu. Ezi ngcali zikhankanywe ngasentla zihambisa zithi inkcubeko yindlela yentlalo yobomi ethi ilandelwe ngabantu abathile okanye uhlanga oluthile. Ikwayile nkcubeko kanye ethi ilawule indlela yokuziphatha kwabantu kwaye ikwazise nezisombululo kwiingxaki ezithile eluntwini.

Ngokutsho kukaPidging (1979) xa ecatshulwa nguAyisi (1979:10) inkcubeko yomntu isenokuchazwa njengendibaniselwano yezinto nokukwazi ukubonakalisa ukuhlakanipha kwengqondo athi ke ngoko akwazi ukuzathuza nokuba nomdla kwizinto



ezisezingqondweni. U- Ayisi (1979:1) ungqinelana noSatyo kwiingcali azicaphulileyo xa naye exoxa esithi inkcubeko ibandakanya izinto ezininzi, ezibandakanya ulwazi, inkolo, umsebenzi wezandla, umthetho, izimo, izithethe nezinye, nezimbo ezithi zibesebantwini njengelungu lelo luntu.

Umdlalo othi *Ndixoleleni* wenzeka ezilalini, umbhali inkcubeko ethile uyibonisa ngokuthi asebenzise abalinganiswa. Kwa into yokuba eli bali lizotywe lisenzeka ezilalini yenza silindele abalinganiswa abahlukileyo kwabo basezixekweni apho iziganeko zebali zingqinelana nobulali apho imveli kantu iingcambu zayo zimiliselwe khona. KwaXhosa umfana xa efuna intombi uyayilalela xa isiya kutheza okanye xa isiya emlanjeni ukuya kuhlakula okanye emtshotshweni njalo njalo. Lo mbhali ubazobe kakuhle aba babini xa bedibana endle baxoxe ngezothando. KwaNtu xa intombazana ifunwa ngumfana kufuneka ikhe iqhoshe njengentombi kaNantsi, noba kambe iyayifuna loo nto ithethwa ngumfana. Yiyo loo nto esithi xa ephendula uNomava:

UNomava: Ewe bhuti. Uxolo andinakho ukuma. Nawe uyalibona ilanga.

(Indima 1, Umboniso 1:1)

Kuyacaca xa libheka phambili ibali eli ukuba u Nomava wayengamchasanga uThembile, kodwa laa nto yokwa kuqhosha entombini yakwantu, iqhoshela umfana yindlela ethi iphuhlise ixabiso layo nokuzidla kwakhe. Ngokomthetho wesintu intombi ibingavunyelwa litshone ilanga isesithubeni, ngaphandle kwezizathu ezaziwa likhaya *eziphathekayo*. Yiyo loo nto simva uNomava elilisela ngokutshona kwelanga. Loo nto ibonisa ukuba uyawuhlonipha umthetho wekhaya. Le nto ithethwa nguNomava isenza thina bafundi sibone ingqeqesho ekhaya. USatyo (1998:2) nezinye iingcali bebethe ntlandlolo inkcubeko le isenokubandakanya indlela isizwe okanye uhlanga oluthile oluzenza ngayo izinto, kwaye kuyaqapheleka oko kule ntetho yalo mlinganiswa:

Teteleza: Eyona imbi yeyokuba kudala uNtemese aziqhweqhwele kulaa mntwana koko laa mntwana usuke aphenndule esithi akazi nto ngakuthandana kanti uzigcinele laa ntshimbinxa yasemaQwathini.

(Indima 1, Umboniso 2:3)



Abanye ababhali le nto yoku kuthandana kufunwa nguNtemese kuNomava bathi kukumetsha. Thina maXhosa ngokwemveli yethu okanye inkcubeko xa ubone intombi yaseMathileni ufuna ukuyenza umfazi asiyondaba yomntu onmye leyo nokuba ubani lowo unemali eninzi. Loo nkcubeko wenjenje uMbovane xa eyiveza ngentetho yabalinganiswa:

Zamile: Mfo wam into enokwenzeka ngoku kukuba wena uye kubiza uKholisile noMdendo sikwazi ukuqwalasela lo mcimbi wakho zingekapheli iintsuku zakho.

Ndisatsho kona ukuthi akukho nkomo zakho apha.

(Indima 1, Umboniso 3:6)

Ukudlala ebekuphakathi kukaNomava noThembile kube neziphumo zokuba ooyise bakaThembile badibane ngeentloko kubonswane ngendima yobulawu. Into yobulawu iba ngumcimbi wamakhaya. Uyacomeka ke ngoko umbhali kuba uyizoba kakuhle inkcubeko kantu ngokuphathelele kumba wobulawu. Kwalapha kwesi sicatshulwa singentla kuyacaca ukuba inkcubeko endala yokuba unyana abe yindlalifa kayise, iyaliwa nguZamile. UZamile wala nelifa likaThembile eliziinkomo.

Ukubizwa kukaMdendo noKholisile kuza kukhokelela ekukhutshweni koonozakuzaku bayokucela intombi enguNomava kowabo. UMdendo noKholisile ngabo abantu ababa ngoonozakuzaku. Enye yeengcali ebendizikhankanyile xa bendiqala lo msebenzi iye yayiveza into yokuba inkcubeko le isenokutshintsha ngenxeni yamaxesha. Uthi uVan Tromp (1947:41) ingxoxo zomtshato, zivulwa yifemeli yesoka. Le nto yokuthunyelwa komhloleli ephethe umkhonto yamiswa ngelixa amalungiselelo evulwa ngumfana kunye nabantu bakowabo.

Xa kukhutshwa oonozakuzaku umbhali akasixeleli ngomhloleli, loo nto isixelela ukuba le nkcubeko iye yajikwa ngamaxesha yaqhutywa ngandlela yimbi. Enye yeendlela ethe le nkcubeko yajikwa ngazo kuxa abazali bakaNomava bevuma amaQwathi ukuba amthathe uNomava engambuzanga yena Nomava ukuba uyamazi kusini na umfana lowo, kuthi sele emkile amaQwathi nezinto zawo zisetyenziswe kukhona ebuzwa ngootata bakhe ukuba uyamazi na umfana lowo. Mhlawumbi umbhali uyenza ngabom le nto inokuba uzama ukusikrobisa kwinto yokuba kudala intombi ibigqityelwa ngooyise isoka emayendele kulo.



Kule mihla yethu intombi iyabuzwa ukuba iyabazi na abantu abo beze ngendima yobulawu, ize yona ibe yiyo ekhululayo, kwaye oko kungqinwa yile ntetho:

Nometele: Bekungenakuqinisekiswa na bhuti apha kuNomava ukuba nene uyamazi na lo mfana?

(Indima 2, Umboniso 1:27)

Lo mbuzo kaNometele uphucukile, kodwa wawungabe uncede ntoni, amadoda angxamela ukuphakamisa iingqiniba ebona iitasi zamaQwathi ukuba zikhukhumele. Enye into eyinkcubeko oomama abaxoxi xa kusenda intombi kuba ubulawu buthathwa njengenyewe engcwele. Inkcubeko kaNtu iyabanika oomama iwonga lokuba baxeelwe ngezinto zemizi yabo.

Uthi uVan Tromp (1947:28) abafazi bafumana indawo ephezulu ngomtshato eye ihombise isithozela sakhe ekuhlaleni nangokwasemthethweni. Uphinda athi xa ethetha, abafazi bafumana ubuntu obububo. Umtshato uyalitshintsha inqanaba lendoda, ngomtshato bafumana ubumi obuzeleyo. Umbhali uye wabaxa xa ebonisa le nkcubeko yokwenda kwentombi okanye ukufilisha komfana, ngoba umzoba umlinganiswa onguNojenti exoxa inyewe yobulawu nabayeni bakhe into leyo engekho kwaNtu. Lo mbhali ndicinga ukuba umbaxa ngabom uNojenti kuba efuna ukubhentsisa isimilo sakhe esingathanga sululu. Uthi xa ethetha:

Nojenti: Rhaa! Ningatsho nje ukuba yinkosazana le niyizekayo? Yakha yakho intombi elotyolwa ngeenkomo ezingaka nexabiso eliphezulu olo hlobo?

(Indima 2, Umboniso 2:29)

Into ebangela uNojenti axoxe engumendi mhlawumbi umbhali uzama ukusibonisa iingxaki emazilindelwe ngabafundi ezokuba abendi bangalawuleki, bafune ukuzenza amadoda, kunye nokubonisa isimilo sikaNojenti. Yiyo le nto uMdendo esithi:

Mdendo: Naso ke isimanga! Kwakhe kwanje phi na? Sathi sixoxa umcimbi wakwaNoni kwangenela umendi singammemanga, kuhle ntoni?

(Indima 2, Umboniso 2:30)



UNomava wathwalwa ngabafana, yinkcubeko yethu maXhosa intombi ukuba ithwalwe, asibubo ubukrwada obo yaye intombi ibiziqonda xa ithwalwa yaye neengoma zokuthwala intombi bezisaziwa sisizwe. Uthi uKoyana (1980:1) eli gama lithi ukuthwala lithetha ukumka naye. Ukuthwala sisithethe apho, iba sisiqalo somtshato wesintu, umfana uye athathe intombi ngetshova eyisa kowabo.

Akungebi lula kambe ukuthi ukuthwala oku akulunganga, kodwa into ephawulekayo maxa wambi intombi ethwelweyo iqala ngokungawuthandi loo mzi ide ethubeni iwamnkele, iwuthande ukutsho naloo myeni. Intombi zakudala uninzi lwazo bezikoyika ukwenda maxa wambi omnye sele elazi isoka, namhlanje iintombi zakuthi ziyakuthakazelela ukuya emzini, kodwa aba bantu baya ngokuzifunela emzini bayoyiswa yimizi msinyane ngaphezulu kwabo bebenyanzelwa, mhlawumbi loo nto ibangela kwande iintsapho ezaphukileyo. Abantwana abaninzi bakhulela kwiintsapho ezingenatata okanye umama, abahlali kunye ukutsho, loo mntwana uye aphosane nengqeqesho yomnye umzali. Iingcali zemfundo zithi umntwana ufuna ingqeqesho kayise nonina abamzeleyo. Loo nto iba nefuthe elibi kobu bugebenga buphandl'apha. Urhulumente wethu uxakene nento yokwanda kwezibenganga. Ukuba ezi zinto zenkcubeko ziyahlahlwa sithi thina bantu sithi zizinto zobumnyama, siza kufumana abemi abanjani ngomso beli lizwe?

Xa umtshakazi efika emzini okazange athiywe ngumyeni wakhe. Umbhali umzoba uThembile ezithiyela umfazi wakhe. Mhlawumbi umbhali uzama ukusibonisa le mpixano ilapha kweli bali. UNomava watyiswa amasi xa wayengumtshakazi omtsha emzini wakhe:

Thembile: Nantsi le bhokhwe ta'mnci.

Zamile: Biza umfana baqhube njengoko nisazi.

(Indima 2, Umboniso:33)

Ngokwenkcubeko yethu maXhosa ewe ndiyavuma umfazi kufuneka ayiphathe indoda kwizinto ezithile zabo bobabini, ngoba kaloku xa umfazi enguvula zibhuqe endodeni engathi "hayi" soze lo mzi ube ngumzi owomeleleyo. Umzi oqinileyo ngulowo utata wekhaya amvumele umama akhokele kwezinye iingxaki zomzi, kodwa isimilo esasiboniswa ngumfazi kaZamile kubayeni bomzi angamadoda ekhaya sasingahlazi noNojenti kuphela sasikwahlaza noZamile. Inkcubeko neziyalo zakwaNtu ezithi



ekwendeni kukwanja zotha umlilo zizo ezasindisa umtshato kaThembile ungatshabalali. Ukuba kwakungeli ixesha ngewawutshabalele umtshato kaThembile. Kuyacaca ukuba uNomava waphuma kowabo ezazi ukuba ekwendeni akuyiwa bumnandini, thina ingxaki yethu xa umntu esiya emzini uya ebumnandini, ze athi akungabuboni obo bumnandi abuye. Xa umfazi enengxaki kwaXhosa uye asebenzise loo nto wayeyinikwe ngumama wakhe. Apha kweli bali sidibana noNojenti ethakatha kuba yenye yeendlela umfazi womXhosa azisombulula ngayo iingxaki zakhe, kwaye oko kucaca kule ntetho:

Teteleza: Iyeza eli lona sikunika simahla

Nojenti: Hayi bethuna andinakho ukunisokolisa  
Andinakho ukundipha uncedo ndijike ndinisokolise ngokuthi malisetyenziswe kwanini.

(Indima 4, Umboniso 2:55)

Eli yelenqe livele emveni kokuba uNojenti ebizelwe amadoda omzi nguZamile. KwaXhosa xa umfazi exake indoda ubizelwa amadoda omzi amthethise, kanti nomfazi xa exakwe yindoda uyibizela amadoda omzi ithethiswe indoda leyo. Enye into ebangela iingxaki namhlanje kukuthi xa umntu enengxaki nendlu yakhe kuthiwe makaye koonontlalontle, maxa wambi nonontlalontle lowo akanamava engxaki zomtshato kuba akatshatanga, ufunde nje incwadi wafumana ithiyori uchitheke umzi. Ndizama ukubonisa ukuba izinto zaseNtshona ezeza nemfundo azingcono kwaphela ukwegqitha ezemveli yethu. Xa bekunjalo ngelungenyukanga kangaka uqhawulo mitshato ngexesha lezifundiswa:

Kholisile: Umzi wakwaSifuba mawumanyane ngokutsha.  
Ukuhlamba eli lishwa lokuchithekala komzi, ngomso ndifuna kuhlatywe laa nkabi yenkomo imnyama yam siyitye sonke nelali ize ingqine xa sibulela uThixo ngokuphinda avuselele uxolo nobunye phakathi kosapho lakwaSifuba.

(Indima 4, Umboniso 6:64)

Le nto yokuxhelwa kwale nkomo iyafana nokuhlanjwa kwegazi ezandleni zabanye abantu beli khaya lakwaSifuba kuba babulele ooMdendo noZamile uNojenti ukutsho. Xa umntu



ethe wakhupha umphefumlo womntu kweminye imizi kuye kuxhelwe nokuba yibhokhwe, aye amathile axele ukuba avasa igazi ezandleni zalowo athe wabulala noba ubulele ngengozi okanye ngabom. Lo msebenzi wokuhlamba ishwangusha kulowo othe wenza isehlo eso ukuze isehlo eso angaqhelani naso kuba woba lilifa letrongo. Loo nto iqhutyelelwa apha ekhaya, loo nyama ityiwe ngabantu iphele ngoko nangoko oku kwenyama yesihewula. Ndifika ndibhideke kuba uthi uKholisile ubulela uThixo, inkolo kantu yinkolo ezimeleyo engacatshulwanga kwenye inkolo, kuye kucelwe abaphantsi bamphephise kuloo mashwangusha angaphindi ahlelwe lilishwa lokukhupha umphefumlo womntu.

### 4.3 INKCUBEKO EBONAKALISWE KU-UTHEMBISA NOMAKHAYA

Njengoko eli bali umbhali walo elibhale ladlalwa eMonti kummandla wasezixekweni, ikakhulu apha kulo ndiphawula ukuba abantu abathe umbhali wabachonga njengabalinganiswa ngabantu basesikolweni abathe phithi yintlalo yasemzini nezimbo zabo zezabantu abasele ingqondo yabo ikhukhulisekile ngamasiko nezithethe zasentshona. Abanye baba balinganiswa bayinzalelwane yaseMonti. Loo nto ithethe ukuthi kuza kuba nzima ukuba inkcubeko yesintu ivele ngendlela eyiyo. Uthi xa ewuqala lo mdlalo umbhali:

UThembisa: Kutheni na, yazinga le nto yalo mtshato?

Ngoku uZamile ucula laa ngoma kaThembile. Akazi ukuba uThembile ndahlukana naye akuthetha ngomtshato? Ngubani ofuna ukubopheleleka apha ebomini? Ndinganakho ukuzibona sendinoSonkosi ekufuneka ndiman'ukucela kuye xa ndifuna ukwenza into endiyicinge ngengqondo yam nendiza kuyenza ngemali yam?

(Indima 1, Umboniso 1:1)

Le ntetho kaThembisa isibonisa ukuba eli xesha lomtshato ufunwa ngalo ngaba bafana lixesha apho inkcubeko kantu ibisele ingenwe kakhulu lifuthe lezinye iintlanga. UThembisa akafuni kuphathwa yindoda. Ndimfanisa namakhosikazi esinawo namhlanje emakhayeni ethu angafuniyo ukulawulwa yindoda. Into yokuba utata yintloko yekhaya yinto yamhla mnene leyo eliphupha. Le nto yokuwubona ngolu hlobo umtshato ifika iphikisane noVan Tromp xa esithi: (1947:81)



*Upon her marriage a wife falls under the guardian of her husband. The domicile of the husband is the domicile of the wife.*

Amaxesha amaninzi intombi kaXhosa ayidli ngokwala kwaphela ukuya emzini kuba maxa wambi loo nto iba liwonga kuye abanye ke bazisele abazali imali ngokuthi kulotyolwe. UThembisa uphinde yena azilungise ngoba mve xa ezixelela yena ukuba ungubani ezenza njani izinto. Uthi:

UThembisa: Kodwa – a, umtshato ulungile. Usisiphelo somntu wonke obhinqileyo. Ulisango elimngenisa kubomi obutsha, abe ngumama wabantwana kwindoda yakhe, abe ngunolusapho, abe nesidima.

(Indima 1, Umboniso 1 ; 1)

Xa uSatyo (1998:80) ecaphula uBerko noRosenfeld (1997) uthi, yinkcubeko kanye ethi igunyazise ukuba ngubani othetha nabani, ngantoni, ixesha elingakanani. Uphinda athi xa ecaphula ezi ngcaphephe lo kaSatyo inkcubeko ayidalwanga nomntu, koko iyafundwa, yaye iingcambu zayo zondele kwinkqubo yonxibelelwano. Uphinda athi iyatshintsha ngokuhamba kwamaxesha, kodwa ithi xa seyendele ilukhabe ngaw' omane utshintsho.

Into yokuba uThembisa simbone ukuba into yomtshato akayiboni ilikamva, uyayibhebhetha xa umbhali evula lo mdlalo, kodwa ngesiquphe simva ethetha kakuhle ngomtshato ewuncoma, mna oko kuba nengxaki kwakhe ndikuthatha ngokuba inkcubeko yomendo yondele kwisizwe esiNtsundu nabantu abafundileyo abanjengoThembisa iye ikhabe ngaw'omane utshintsho njengoko zisitsho iingcali ezicatshulwe nguSatyo apha ngasentla.

Xa sijonga inkcubeko eboniswa ngumbhali apha kulo mdlalo sifumana ukuba imitshato yethu namhlanje iyaqulunqwa kunjalo nje ima ngaphandle kokubandakanywa kwabazali noonozakuzaku, Apha asiva kuthwalwa kukaThembisa nguMakhaya, umbhali akathethi ngekhazi noonozakuzaku. Into yomtshato wabo ngowabo bobabini, naxa usonakala umtshato wesilungu ngowenu nobabini, akukho bani onokungenelela njengomxolelanisi ongowekhaya. Umfazi kaMakhaya ngowakhe yedwa, umfazi oze ngendlela yesintu ngowakowethu, ayingowam. Loo nto ithetha ukuthi awunakuvela wenze, ugqibe nantoni ngaye. Le ndlela umbhali aluveza ngayo uzeko mfazi lwasemzini, olusele luyinkcubeko



kuthi ngokutsho kweengcali kuba kaloku zithi iyatshintsha inkcubeko le, ifika iphikise ababhali abanjengoo Bennet (1995:1) xa besithi esinye sezizathu nje esibangela ukuba inkcubeko yomAfrika ibonwe cala nye kungenxa yokuzibandakanya nenkqubo yobukholoniyali. Ngokwale nkqubo amasiko eentlanga aye asengelwa phantsi ngendlela ngeendlela lulawulo lwabeLungu ukwenzela kuxhaswe ulawulo lwabo kwiingingqi ngeengingqi, ubulungisa babo bubonakale kubalawuli beengingqi khona ukuze uphuhliso lwabo lungene kancinci eluntwini.

Ngokwenkcubeko yamaXhosa ebesithi umzali intombi yakhe ayikhangelele isoka anokuthi ende kulo. Kwizinto ebezijongwa ezimbalwa kwezininzi kukuba ingaba lo mzi ndifuna intombi yam yendele kuwo akulanjwa? Ingaba bethu abantu balo mzi abatyhola ngobuthi na? AmaXhosa ayengafuni abantwana babo baye kumakhaya anjalo, ngoku le nkubeko iboniswa nguMtywaku apha kulo mdlalo asiyiyo eyemveli inokuba kukutshintsha kwayo. UThembisa ebefunwa ligqwetha liza kumtshata wala, kanti phambi kwalo wayefunwa yinqununu yesikolo esithile nayo iza kumtshata wala, ngoku nanko evuma iqaba likanqevu katsotsi isilambi somntu. Le mbono yakhe ifika izalele kude kwiimbono zabadala zokuba umzi umntwana endela kuwo noko ibe ngumzi othembisayo.

Aba balinganiswa basetyenziswe ngulo mbhali ngabantu abathanda ukuzithandisa kwizithandwa zabo ngemali, nangezinye izinto. Le nkubeko ikulo mdlalo yile sixakene nayo phandl'apha ebantwaneni bethu, yinkcubeko ethe yavela elutsheni nakubantu basesikolweni, njengoko kucaca kule ncoko ilandelayo:

UThembisa: Sisiqinisekiso sobuninimzi esi, Khayalam.

UMakhaya: UMakhaya unendlu esegameni lakhe?  
Liphupha, Thembsie, liphupha.

UThembisa: Asilophupha, Khayalam. Sisiqalo sendlela ende endizimisela ukuyihamba ndibeka wena emgangathweni womnyeni we sister ene B., Cur.

(Indima 2, Umboniso 1:6)



Apha kulo mtshato siphawula ukuba uThembisa wayephangela, encedisa indoda yakhe. Le nkcubeko siyibone kwabasemzini. Ngenxa yokuba umbhali efuna ukubonisa inkcubeko yasemzini kukho okukrokrisayo kuThembisa kwindlela anemali ngayo. Nangona betshatile nje behlala njengendoda nenkosikazi, uThembisa lo asixelelwa ngumbhali ukuba unto njengomtshakazi. Kaloku thina madoda esiXhosa into yokuba uhlale nomfazi iinyanga eziliqela kungekho nto icacayo loo nto yenza ixhala endodeni. Asimva uMakhaya eyikhalazela le meko apha kuThembisa yaye asixelelwa ukuba bayagungqa besiwa ngapha nangapha bezama ukuba umfazi ade *abe nto*.

UKoyana uthi (1980:34) ukungazali komfazi kuyinto engabalulekanga phakathi kwabantu abasabambe inkqubo yemveli yesiNtu, kwaye xa umfazi engazali umyeni okanye izihlobo zomyeni ziye zimhlebe ngokuthi xa zithetha ngaye yinkabi yenkomo kwaye kunzima ukuba kungalindeleka ubomi bomtshato obululonwabo. Loo nto ithethe ukuba umbhali le ncwadi uyibhale ebonisa inkcubeko yabaMhlophe esele ilandelwa yinxalenye yesizwe esiNtsundu. Endirhanayo mna unobangela wokuba kuthi cwaka inokuba aba bantu bafuna ukuqinisekisa ngentlalo engcono phambi kokuba bafumane umntwana. Loo nto ithethe ukuthi asiyiyo inkcubeko ibikade ilandelwa luluntu leyo. Isiqinisekiso sokuba umzi awukuphela kwaXhosa lusapho, hayi imali eninzi ekudlalwa ngayo.

Uthi uSoga (1931:132) intombazana ithathwa nguyise *njengeenkomo zomzi* uthi, isisitya ekunokuthi ngayo kungene ubutyebi obuziinkomo zekhazi kweli khaya.

Apha kuThembisa loo nto zange yenzeke, asiva abanakwabo kunye nabazali befuna ukuba athelekwe uThembisa. Le nkcubeko isibonisa indlela izinto ezenziwa ngayo ezidolophini, abasabaceli abantwana babantu ebazalini babo, aze umfana lowo akhuphe iimfanelo. Xa uThembisa exakwe yimikhwa kaMakhaya simbona eyinyamezela, awathi akudikwa wachitha umtshato, ezi zizinto kanye zenkcubeko yasemzini. Ukuba ungumXhosa ikakade lakho lakuhlala lihlale likuvuke. UMakhaya wavusa amafusi amantokazi akhe angooWallachia noLaura, nangona wayeziphethe isilungu nje. KwaXhosa phambi kokuba kubekho ezi zifo ziphandl'apha xa ungumntu wamantokazi asilohlazo elo, endaweni yokuba ibe linyala ibimnika udumo umenzi wayo loo nto. Zange uThembisa abize indoda ezalana noMakhaya ingxole embona, uMakhaya ukuba ulala emantokazini. Uthi umbhali xa esibonisa le nkcubeko:



UThembisa: Khayalam, andiyifu-uni ilahleko. Khumbula ukuba kwelo Shishini ndiza kube ndigalele yonke imali yam. Uninzi lwamashishini ethu ayatshona ngenxa yokungabi nolwazi lwaneleyo kubaniniyo.

(Indima 2, Umboniso 7:13)

Kuyacaca izinto apha kulo mtshato zigqitywa ngumama. UMakhaya wayengafuni ukuya eRhawutini kodwa ngokunyanzelwa ngumfazi waya. Kule nkcubeko yabaMhlophe oomama ngabo ekufuneka bathethe kume ngabo ukuba umntu ufuna umtshato oqinileyo noshushu.

Apha ngentla siphawula ukuba uThembisa wayezixoxa iingxaki zomtshato wakhe ade maxa wambi azinyanzele iimfuno zakhe kuwo kuba wamnyanzela uMakhaya aye kufunda eRhawutini. UThembisa uyaphikisana nale ngcali inguBennett ngoba umtshato wakhe wathi wakumxaka wawuchitha. Apha kulo mdlalo siboniswa inkcubeko yaseNtshona yabaMhlophe.

Enye into evezwa ngumbhali kule nkcubeko yeyokuba maxa wambi umntu wasetyhini unakho ukuzixhaphazisa ngomntu oyindoda nokuba akamthandi xa eqonda lowo ubhinqileyo wozuza nto kulo uyindoda. Le ntlalo siyiphawula kuLauretta naku Wallachia abathi babuyelane noMakhaya ababesele bemalile ngoba wayenguvuz' imali. Isiphelo yaba kukutsotswa kukaMakhaya bathi bakumbona ukuba iliwa libhek' umoya ngakuye abamfuna. Uthi uMakhaya:

UMakhaya: Yhini: Thembsie! Ungathini ukundilahla? Ndakuba ngokabani xa ndihlahlwe nguwe?

(Indima 5, Umboniso 5:40)

Imitshato yesilungu kulula ukuba ubekho, uchitheka kwalula. Xa umntu efikelele ukuba awulahle akubikho abantu abathi banqande. Kaloku akakho umntu ongenazo iimpazamo, wocinga ukuba wenza into elungileyo kanti hayi. Imitshato yesilungu ngamanye amaxesha noxa kufungwa nje kumiswe isibhozo phambi komfundisi kodwa iye icace maxa wambi into yokuba bobabini abo batshati abanyanisekanga omnye komnye. Into esekelwe phezu kwayo ngamaqhinga nokulahlekisana maxa wambi ayilungi.



Le nkubeko yasemzini iboniswa ngulo mbhali ibangelwa kukuba aba balinganiswa bahlala nabeLungu, baye babona indlela abaMhlophe abazenza ngayo izinto bazilandele. Enye into etshabalalise isizwe kwizinto ezinje ngurhulumente wabeLungu obukade uphethe owathi wanyanzelisa le mitshato ikumila kunje ngenjongo yokusengela phantsi yonke into yomntu kweli lizwe khona ukuze kufakwe inkqubo yabo. Yenye yeendlela ezibonisa isikolo nokuhlakanipha kwengqondo eziye-zatshabalalisa umntu zimahlukanisa nobuzwe bakhe, amasiko, izithethe, inkubeko njalo-njalo ukuze ke ngoku siphela thina singabanye babo.

#### 4.4 INKUBEKO EBONAKALISWE KUBHUT' LIZO NDIXOLELE

KwaXhosa umntu uyayalwa ade ayokungena engcwabeni. Xa uLizo eyala oodade bakhe ababekwintanga yokwenda wayesenza into eyinkubeko kuthi bantu abaNtsundu.

Uthi uVan Tromp (1947: 17):

*Inqabe kakhulu into yokuba intombazana ibe nesithandwa phambi kokuba ifikise kwakhona ibe kanti njalo iqalile ukuya engceni. Emveni kwenqanaba lokufikisa iye iphawulwe njengomntu osenokutshatwa esenokuba naso nesithandwa. Ubudlewane nabafana buba selubala, ithande ukuziva ikhululekile xa iphakathi kwabafana.*

Into ebangela ukuba uLizo ayale ade alile kukubona le nto ithethwa ngulo mbhali apha ngentla, yaye akabathembi oodade bakhe. Yiyo loo nto umbhali esithi:

Lizo: Nibanxweme abafanana abaza kuwexula iingqondo zenu benilahlekisa ngokuthi bayanithanda.

(Indima 1, Umboniso1 ; 3)

Njengantombi yonke uNonzwakazi uye wathandana noMonde waseMonti. Akukho nto imbi kuloo nto ngoba iminyaka yomntwana owenza imatriki iyamvumela athandane. Abafana abakule ntanga yooMonde enye yeengxaki zabo ngamantombazana. UMonde xa eseFort Hare uye wathandana noMandisa. Umfana kantu uba nawo amantombazana kangangoko efuna. Kulapho ke athi akhethe le akholwa yiyo xa kufikelele ixesha lokuba



azeke. Ikwayingxaki zakuthi xa iintombi zakuthi zibonisa ukungamthembi umntu oyindoda. Yiyo loo nto uMandisa esithi:

UMandisa: Nina bantu abangamadoda anithembeki kuba umntu angathi uyakuthanda kanti ugqithisa nje umkhondo ukho yena owaziwa nguye yedwa oyena abambelele kuye ngengqondo nangomphefumlo wakhe.

(Indima 4, Umboniso 2:21)

Thina bantu baNtsundu ibilibhongo ukuba umfana ukuze abe akamathanga akwazi ukuqhatha umntu wasetyhini kwizinto eziphathelele kuthando. Yindlela ubomi beebubonwa ngayo emva phaya. KwaXhosa xa umntwana esiya ezindaweni zakhe ebebaphosisela abazali, uNonzwakazi xa eshiya iNxukhwebe esiya kwaNokholeji wathi kuMatron uya kwagqirha.

Inkcubeko isenokubhekisa nakukutya ekwakutyiwa ngelo xesha, siyaphawula ukuba okunye ukutya kwaloo maxesha yayilibhaqolo, amaqhashu, amathanga umxhaxha kunye nesophu, kanti namasi ayekhona. Xa ezi ntombi zivela esikolweni zazisamkelwa ekhaya ngokuthi kuxhelwe igusha. KwaXhosa intombi iingxaki zayo izithetha kumama, apha kulo mdlalo kuba unina wayesele ebhubhile uNosindiso nguye othathe loo ndawo. Uthi uNosindiso kuNonzwakazi:

Nosindiso: Kutheni na Nzwaki ngathi akonwabanga nje?

Nonzwakazi: Hayi sisi akukho nto.

Nosindiso: Qhuba Nzwaki.

Nonzwakazi: Phambi kokuba ndize ekhaya kule holide undibizele kuye waza wandixelela ukuba ufuna ukunditshata.

(Indima 6, Umboniso 2:31)

Iti ke ukuba loo nto kufuneka eyazile utata wekhaya isiwe ngumama kuye. Apha kweli bali umntu oza kusa le ngxaki kwindoda yalo mzi nguNosindiso. UNosindiso emveni



kokuba eyisile loo ngxaki kuLizo uNonzwakazi wazikhethela ukuhamba agcagce nendoda enguMonde yaseMonti engazange acelwe njengesiqhelo. Le nkcubeko yokuhamba nendoda kwentombi ingacelwanga kowayo asiyiyo eyesintu. Uthi uVan Tromp (1947:63) xa ethetha ngoku kuthwala kulolu hlobo:

*Ukuthwala okungenamvumelwano, kukwaziwa njengokugcagca, ukubaleka nendoda esisithandwa sayo. Akubikho mvumelwano phakathi kwabazali phambi kokuthwala.*

UNonzwakazi zange afumane bantwana kuMonde. Indlela aqhube ngayo ayivumelani nenkcubeko yesizwe sakhe. UKoyana (1980:34) uthetha enjenje yena:

*Maxa wambi umyeni uyasixela isizathu sokuba simo esinjani na esimtsalileyo kulo mfazi amzekileyo. Uphinda athi ukungazali komfazi yinto engabalulekanga gqitha eluntwini esisabambe amasiko nezithethe, kwaye xa engazali umyeni nezihlobo zithi yinkabi xa zithetha ngaye yaye bunzima ukuba ahlale ngolonwabo kulo mtshato.*

Le nto ithethwa yile ngcali ivela ngolu hlobo apha kweli bali:

MamXesibe: Kakade andiyiboni into osayihleleleyo apha xa ufelwe yindoda. Ungahlala nendoda iinyanga ezingaka kanti iza kufa ingashiyanga nto eya kuba ngumfanekiso wayo. Ndiza kulenza ntoni mna idolokazi?

(Indima 11, Umboniso 1:57)

Umfazi ongazaliyo kwaXhosa akanaxabiso nasendodeni yakhe, andingeqiniseki kwaphela ukuba Monde kwalowo wayengakuhamba ahambe amgxothe uNonzwakazi xa ngaba eneneni wayengafumani bantwana. Andimboni enze into embi kakhulu uMamXesibe, wakhulisa amkhulule, ngoba kaloku into eyayinokwenzeka, edla ngokwenzeka emveni kokuba ekhulule izila wayeza kuthandana emzini wakhe, mhlawumbi aphele efumana usana ngoba andifuni kuqiniseka ukuba uNonzwakazi wayengenabo abantwana. UNobantu lo ugxothwa nguninazala emveni kokuba kudliswe uMonde ngetyhefu wabhubha edliswa nguMandisa noLinda. Inkcubeko evelayo yeyokuba abantu



abangoomama bayathanda iingxaki abazibona begaxeleke kuzo bafune ukuzisombulula ngobugqwirha. Umbhali usibonisa oku:

Nonzwakazi: Kutheni na ndiphi apha? Bekutheni na ukuze ndizibone ndithetha noMama? Uphi na ngoku? O! Nkosi yam kuthe kanti bendiphupha. Ngaba ngumama kanye lo ubendiyalela ukuba mandigoduke? Ngaba umama undiqinisekisa ukuba ndiya kulufumana ulwamkelo kubhuti xa endigodusa? Ndiya kusuka ndiye kubhuti ndizicelele uxolo. Ukuba uyaqhankqalaza ndomxelela ngeli phupha nomyolelo kamama. Ndinalo ithemba lokuba usis'Nosindiso wondithethelela kuba ungumntu onenceba nobubele.  
(Indima 7, Umboniso 1:60)

Umntu ongumXhosa uyakholelwa kakhulu ephupheni. Iphupha elaphutshwa nguNonzwakazi lilo elamsindisayo akabethwa lilizwe kakhulu. Xa uNonzwakazi evela ekuzishweshwiseni endodeni yelizwe, zange kowabo kulandwe izilando, wasuka wamkelwa waxhelelwa igusha kuba ebelahlekile, ngoku ubuyile, ebefile ngoku uvukile.

#### 4.5 INKCUBEKO EBONAKALISWE KU-UMKHONTO KA TSHIWO

NgokukaKoyana (1980:35) ukutyholwa ngobugqwirha komfazi ibonwa njengento enkulu yaye inikwa isohlwayo sokuba angaphelelwa kukwenda abuyele kowabo apho wayesuka khona. Uthi kwakhona, ukutyholwa kuthiwa kukunukwa.

UNKosi uTshiwo yena ebengenalo ixesha lokugxotha abantu abathakathayo, abanye bethakatha kunye nabayeni babo. Isisombululo ebenaso ibikukuba bonke abo banukiweyo bafe. Into yokukholelwa koosiyazi kaloku ngokweengcali ikwayiyo inkcubeko. Yiyo loo nto simva esithi:

UTshiwo: Thul' ufe, mntwan' eduna  
Ndiyinkqantosi yelitye na ukungeva ndixelelwa?  
Kambe le nto umntu ilulwandle, inzonzobila ubunzulu.  
Qikili linye kuye ukuziqinisa



Kolahlek' umhlola. Kubhulwe ilize.  
Mhlawumbi noko ngu' umbathalala.  
Ewe, madoda, nguwo kany' umbathalala.

(Indima 1, Umboniso 1 ; 2 –3 )

Uthi uAyisi (1979:2) izixhobo, izinto ezenziwe ngamadoda, ukupeyinta, imifanekiso yabantu eyenziwe ngezandla yonqulo, yonke imikhosi yendibaniselwano ezinjengonqulo ezingamalungu enkubeko.

Uthi umbhali xa ebonisa inkubeko yamaXhosa:

UMpondombini: Nityaphile nindibize kungadanga kube kubi. Bendikade ndizinyabisile, ndingonyanga umbathalala. Mbathalala wumbi lo, maTshawe, hayi, asimbathalala!

(Indima, Umboniso 2:11)

Xa uMpondombini ebachazela umhlola wokuba uNonkosi uyathakathwa bayakholelwa. Emveni koku inkosi iye yabiza uDubulegeqa ukuba eze kuvumisa, loo nto yemvumisa ibonisa inkubeko kuba yinto abakholelwa kuyo. Amagqirha abaluleke kakhulu kwimveli nentlalo kaXhosa. Kwimisitho yawo amagqirha aneengoma ezihamba nemixhentso yawo. Ngeli xesha lale misitho anxiba mhlophe kwaye avuma iingoma. Iingoma zikaDubulegeqa zazibonakalisa inkubeko yakwantu. NgokukaSoga (1931:28) inkosi ngumlawuli ophezulu, kwaye kufuneka abe ngumntwana wegazi lasebukhosini. Unkosi uTshiwo lo ngumntwana wegazi umnombo wakhe ususela kuTshawe.

Uhambisa athi uSoga (1931:29) inkosi yomXhosa ayinawo amagunya ayenza ibe ngaphezulu kwesandla somthetho, ibe nguzwilakhe. Uphinda athi, inkosi ayikwazi kuvela nje ithathe ubomi babo nabaphi na abantu abayikhonzayo, okanye yona ivele izenzele umthetho yodwa. Le nto ithethwa nguSoga apha ngentla ifika igilane nento eyenziwa nguTshiwo apho abulalisa abantu ngooMagwaza noDubulegeqa kunye noKhwane. Ukuba uTshiwo wayengawasebenzisi kakubi amagunya njengenkosi, inokuba umbhali ufuna ukuphumelelisa ibali lakhe. Into yokuhlalulwa kukaDubulegeqa ngeenkomo ibonisa inkubeko yethu. Kaloku imali le ibingenaxabiso yaye inqabile. Ubutyebi bomntu



bebuphawulwa ngemfuyo anayo. Le nto yokubulawa kwala magqwirha ngabula nkosi uTshiwo asinto ingumhlola, ntokunayo uTshiwo wayeyibaxa kuba wayekwasekeleze ukwanelisa isiqu sakhe, engenzeli isizwe eso sasiphantsi kwakhe.

Kuyacaca kule ncwadi kaNgani into yokutshatyalaliswa kwamagqwirha yenye inkcubeko esidibana nayo. Le nkcubeko izalwa kwayenye inkcubeko yokukholelwa ebuthini. Le nkolo iyazicacisa kubalinganiswa esidibana nabo xa lo mdlalo uqala ngqa, abalinganiswa abanjengoNozizwe inkosikazi kaTshiwo, uNonkosi intombi kaTshiwo kunye noNozenza udade kaTshiwo nabanye abanjengo Mpondombini, uTshiwo, Dumezweni noBhambatha. Bonke abo balinganiswa yondele nkolo le kubo yokuthakatha.

Kulo mdlalo le nkcubeko yokuthakatha umbhali uye wayibaxa kwezinye iindawo apha ebalini kuba andisifumani ncam isizathu sokuba uTshiwo namaphakathi akhe bathi uNokhaya ongumfazi kaMagwaza uyathakatha kuba wayebonwe ehamba enkundleni xa wayegulelwa yindoda yakhe. KwaXhosa kokwam ukwazi uyakwazi umfazi avunyelwe likhaya aye ngase buhlanti emveni kokuba usokhaya esilile axelele amawabo ukuba le mbiza yeyokukhulula umama weli khaya akwazi ukuya kuvulela amatakane namathole eli khaya xa kungekho mntu phakathi kwalo mzi.

Ngubani ke ngoku owaziyo ukuba uMagwaza zange asenze esi sithethe sokuba umfazi aye ebuhlanti khona ukuze iingxaki zomzi zilungiswe nokuba akakho utata wekhaya. Enye yeenkcubeko evelayo kule ncwadi yileyo yokwenza umbulelo kumnini-khaya xa bekukho intselo. Ithi Injoli:

Injoli:           Andinimiseli nto, madoda, andithungi.  
                       Hayi, andithungi, khanikhe nizibambe iingwiqi.  
                       Yini na ukuba nide nifince imiphanda  
                       Ningenzanga nelombulelo kumninikhaya?

(Indima 2, Umboniso 5:42)

Ngokutsho kukaSatyo (1998:16) kwaXhosa bekusakusilwa emzini, ngokwenjenjalo kucelwa iintsikelelo kwizinyanya kuba kaloku ngokuthontelana kwabantu kweli khaya zitsho zibone ukuba umzi usaphethwe kakuhle. Xa izinyanya zibona oku ziye zaneliseke zandule ukumvumvuzela intsikelelo phezu komzi lowo. Akuxhelwa xa kusiliwe utywala



bomzi, kuselwa nje kuphele. Kuqaliswa ukuselwa xa umninimzi ethe wachaza injongo nesizathu sotywala obo buza kuselwa.

Ukongeza kule nkubeko yokusilwa kweendywala ivezwa ngumbhali kule ncwadi, umXhosa emva phaya ebengbulseli utywala angabaziyo isizathu nesisusa sabo, ndiyangqinelana nalo mbhali ungentla kuye kuthi njengoko bezakumana bengena abantu bengazukufika ngaxesha linye etywaleni, athi umninikhaya emana emisa exelela isisusa salo mbiza ithe yasilwa ekhay' apha.

Ngokutsho kukaAyisi (1979:71) bekusoloko kukho ukubhidana nokubhideka okukhulu ezingqondweni zabantu ngokulandelwa kwenziwe rhoqo kwezonzulo kunye nenkolo yabaNtsundu. Uphinda athi lo mbhali ungentla, abantu abaNtsundu bebesoloko bechazwa ngabanye ababhali njengabantu abangakholelwayo nasentweni na, abahedeni okanye abantu ubomi babo bulawulwa buthintelwe ziinkolo ezingephi. Okokugqibela uthi lo mbhali, abantu ebekufanele ukuba bayazi ngcono, ngakumbi abefundisi abasuka Phešheya kolwandle, balahlekiswa mpela malunga nenkolo yabantu abaNtsundu. Kwakhona le ngcinga yokubhidanisa izinto yayityhalelwa phambili ziingcinga ezaziimpazamo malunga nenkolo kunye nenkqubo.

Into eyathi yenziwa nguKhwane kwihlathi laseMngaza iyangqina umntu oNtsundu unayo inkolo yobuzwe bakhe, ingeyiyo inkolo esayiphiwa ziintlanga. Le nkolo iboniswa ngumbhali kule ncwadi ayifani naleyo endiyifanisa nomntu ongumthile awathi wakulamba wahamba wayokuhlala emathileni kwesinye isiduko, bathi abantu abadlula ngendlela bakhahlele amathile naye avume engesiso eso siduko, ekuhambeni kwexesha axelelwe ukuba apha kusemathileni, sibe ke njalo siyaphela isiduko sendoda esuswe yindlala yaza kuhlala komnye umzi, yaye akekho amAfrika obuthandayo ubuAfrika bakhe angazidla azingce ngenkolo yezinye iintlanga, ncwadi leyo ethetha ngenkcubeko yesinye iziswe, le ncwadi ayithethi nto ngembali kunye ngenkcubeko yom Xhosa. Uthetha enjenje uKhwane:

UKhwane: Apha kulele izigidi ngezidi zamadoda namankazana. Umthinjana nomlisela wezwe lakowethu. Kungaba yintando yakho na Qamata.  
 Ukuba umntu endinguye abelilifa lamarhamncwa?  
 Qamat' ophezulu, ndinike ukubona! Ndinike ukubona?



Kuyacaca ukuba umXhosa unayo inkolo yakhe. UKhwane sikhona isisombululo esathi savela emveni kokuba ethethe noQamata. Inkolo ke yenye yeenkcubeko esithi sidibane nazo apha kulo mdlalo. AmaXhosa ebengathandi ukusoloko exhela imfuyo yawo, noxa ebengabafuyi nje. Indlela engenandleko yabo ukuze bafumane inyama kukuzingela. Uthi uSoga (1931:45) uvukelo mbuso, olusenokushukumisa isiseko sohlanga, yenye, kwaye yiyo ethetha ukulwela ukufa phakathi kwababekwe elulawulweni ngumthetho kunye nabavukeli okanye abachasi babo. Uthetha ngolu hlobo uDumezweni:

Dumezweni: Khawud' uthethe nawe, Gwebityala  
Into ngoku zifike zema ngawe  
Wawagweb' amatyala umntw' esemnye  
Heha ke! Savakala isihlandlo sesibini!

(Indima 5, Umboniso 1:83)

Lixesha apho kwakusiliwa iimfazwe, ezinye zezo mfazwe kwakusilwelwa umhlaba. Lowo uthe woyiswa wayeba lixhoba lentshutshiso. Uthi uTshiwo:

UTshiwo: Ondenze ijaja, mraxiseni ngelakhe igazi.  
Lilonke ndithi kum: ndibuzeleni!  
Zenoyise, nithimbe, nibuye nexhoba

(Indima 5, Umboniso 2:87)

Uthi uSoga (1931:65) xa kukho amarhe emfazwe, inkosi esesihlalweni esiphezulu ithumela izigidimi zakhe zasebukhosini ekuthiwa yimisila, zibizwa njalo kuba sube ziphethe ezandleni zazo imisila yeenkabi zeenkomo, eluphawu lasebukhosini nezihlalo abakuzo kobo bukhosi. Uphinda athi lo mbhali ungentla, la maphakathi asebukhosini agijinyiswa kuba kufuneka aye kwiinkosana ezincinci, eziziintloko zezo zizwana okanye iintlanga, iphakathi ngalinye linye linikwe indawana encinci ukuze lukhawuleze udaba lwemfazwe lunwenwe okomlilo wodobo zilunyukiswe izizwe ngemfazwe leyo esenokuqhambuka. Okokugqibela uthi uSoga xa esixelela ngemfazwe yakwaXhosa, ingqwalasela yesibhengezo semfazwe iye inikwe kuzo zonke iintlanganiso zamabutho emfazwe ezithi zibanjelwe ebhotwe ngolo suku luthe lwamiswa. Kucaca mhlophe kule ncwadi ukuba ingfazwe zange ibizwe ngendlela efanelekileyo. Kuphanuleka ukuba xa wayengafikanga



uKhwane nomkhosi wakhe, ngewayethinjiwe uTshiwo nguNgqosini owayeyinkokheli yamaLawu. Inye into esiyiphawulayo kweli bali xa umntu ezithoba, abantu bayamphakamisa, uKhwane noxa wayenomkhosi nje, unkosi uTshiwo akanawo umkhosi, zange amsuse ngezigalo uTshiwo esihlalweni, wazithoba noxa wayengamoyisa uTshiwo xa kusiliwa, loo nto yabangela ukuba uKhwane abe yinkosi ebekwe ngokwasemthethweni nguTshiwo wamnika umhlaba.

#### **4.6 UKUBONISWA KWAMASIKO NEZITHETHE KWEZI NCWADI ZOMDLALO WEQONGA**

Uthi uKoyana (1980:91) izithethe yenye yeendlela ekuthi ngayo umthetho wesintu uye ulungiswe ngokuthi kuguzulwe amasolotyathile. Yena uSoga (1931:46) uphawula ukuba izithethe, nangona zingenguwo umthetho nje, zenza iintsika ezithi zixhase, kwaye zinike ubume obuthile bohlanga. Uphinda lo kaSoga athi xa ethetha ngale ngongoma ingentla, imithetho kunye nezithethe zibusondelelana yaye zibufanarha kangangokuba maxa wambi kuye kube nzima ukwahlula phakathi kwezi zinto zimbini, kodwa ke ukuthetha nje jikelele, eli gama lithi umthetho lisetyenziswa kwimithetho ekhethiweyo yokulawula, evunye luluntu. Okokugqibela uthi uSoga, izithethe kwelinye icala, yinto eyabakho isetyenziswa kudala okanye ukuziqhelanisa okuye kube sisiqhelo kwaye kube nokusekwa okusemthethweni. Izithethe zamaXhosa, umzekelo, zisenokuba ngumzekelo oye ubaluleke njengelifa.

Kwincwadi yethu ethi *Ndixoleleni* ebhalwe nguMbovane sidibana ekuqaleni komdlalo nesithethe ekuthiwa xa kuthethwa ngaso *kukudlala* okanye *ukumetsha*. Esi sithethe sixhaphake phakathi kwabantu abatsha sinemigaqo yaso esithi siqhutywe ngayo. Xa ubani athe wayiyeka loo migaqo nemimiselo uye enze isihewula xa phofu intombi ithe yafika yaxela ekhayeni layo ukuba umfana othile udlale qatha, xa ithe yaxela intombi isenokuba nzima, yaye ubuntombi bayo iphuncukene nabo, ayisekho nyulu. Esi sithethe senziwa nguNomava noThembile njengabalinganiswa abaphambili phambi kokuba batshate.

Esinye esibalulekileyo seso sokulotyolwa kukaNomava elotyolwa nguThembile. Ezinye iintlanga zithi abantu abaNtsundu bayazithengisa iintombi zabo ngokuphathelele kumendo okanye umtshato. Ezi nkomo kuthiwa likhazi, ekuhambeni kwexesha ziyo ziphinde zithengele umtshakazi izipho kunye nomyeni wakhe ngabakulo ntombi, ze zisiwe



kulomyeni sele esemzini lo ubhinqileyo. Zikhona ezinye izithethe ezinjengokutyiswa amasi kukamakoti, kuzanywa iindlela zokuba angasokoli, izinto zakhe zihambe lula, umzekelo athathe msinya emyenini wakhe, kuba kaloku umtshato onexabiso kubantu abaNtsundu ngonosapho. Ikhona into endingathi sisithethe ekhe yathethwa nguZamile kuThembile xa uThembile efuna iinkomo zikayise esithi *yinkomo yesondlo*. Inkomo yesondlo yileyo ikhutshwa xa intombi engendanga ifumanele umntwana kokwayo, aze lo mntwana akhule ade abe mdala.

Maxa wambi uyise walo mntwana uhlawulelwe inkomo yesondlo nye amfune ukuba abe ngakwicala lakhe ngoku sele emdala engakhange amondle enjalo, amathile la ondle loo mntwana asenokufuna iindleko zokondla akhulise ngazo loo mntwana, kuze ngoku ke kuthethwe ngenkomo yesondlo. Emveni kokuba loo ntlawulo ihlawulwe umntwana uyayeka ukuba abe nekhaya elilikhaya likanina, ikhaya lakhe libe lelo lakuloyise kuphela. Andiyazi le nkomo yesondlo athetha ngayo uZamile kuThembile ngoba uThembile akanguye umntwana wentombi ozalewe ekhaya, ungumntwana womkhuluwa wakhe, andazi nokuba le nkomo iyangena na kule nyoba yabo. Kudala intombi ibithwalwa, isenokuthwalwa isaziwa kowayo ukuba iza kuthwalwa, maxa wambi isenokuthwalwa ingacelwanga. Xa umfana emthwele engamcelanga umntwana womntu, kuye kubekho inkomo adliwa yona yokuzithathela umntwana wabantu, angayi ebazalini bakhe, naso eso sithethe sikhona kweli bali. Kodwa yena uThembile uwulandele umgaqo nembeko wayokumcela umntwana wabantu.

Kwincwadi yethu ethi *uThembisa noMakhaya* ebhalwe nguMtywaku akukho zithethe zakwantu zigqamileyo. Okuphawulekayo kukubaumbhali usibonisa indlela izithethe zethu thina bantu abaNtsundu ezifike azahoyeka ngayo zingahoywa luluntu oluhlala ezixekweni. Umbhali usibonisa izithethe zabantu abaNhlophe ezithe zathathelwa phezulu sisizwe esiNtsundu.

Umbhali usibonisa izinto ezingakhiyo esizweni ezinjengokugcagca nendoda okanye uhlalisane nomntu obhinqileyo. UThembisa uhlala noMakhaya eMonti, udlisa imali yakhe ngoMakhaya, Makhayandini osele evela kudla imali kaWallachia. Uqhawulo mtshato, ukudliwa kwemali kaThembisa idliwa ngoWallachia nanguLauretta, imishimbilili yokuthengwa kweziqinisekiso zebanga leshumi, zonke ezi zinto andiboni nto yasintu kuzo zizinto ezizalwa yintlalo yasezixekweni enobutsotsi.



Incwadi yethu yesithathu yona ibhalwe nguMbakeni kunye noNtloko. Le ncwadi isibonisa ukuba umntu kwaXhosa uyayalwa. Loo nto ibonakala xa uNonzwakazi noNomhle besiya esikolweni. Kwalapha kule ncwadi iyavela into yokuba ubutyebi bomntu busemhlabeni ngokuthi alime umhlaba. ULizo uthi xa ethetha uza kubafundisa oodade bakhe kuba intsimi yakowabo ichumile. Umntu ongumXhosa ebesakufuya engaphili ngempangelo yodwa. Xa umbhali emzoba uLizo umveza njengendoda engaxakekanga, engathi ukuze itye iyokuthula umnqwazi wayo kwenye indoda. Yayiyintlalo yookhokho ke leyo phaya mandulo.

Abantu bakulo Lizo basatya ukutya okuvela emasimini kukhuliswe ngendlela yemveli ngoko ke ndilindele impilo entle kubo. Enye into esisithethe kule ncwadi yileyo yokuxhelelwa kwabantwana xa beqhube kakuhle esikolweni. Ke bona aba baxhelelwa igusha nguLizo. UNonzwakazi ingxaki yakhe uMonde uyichazela uNosindiso khona ukuze yena Nosindiso axelele utata wekhaya onguLizo. KwaXhosa umntu obhinqileyo xa ekwixabiso elithile iingxaki zakhe uzixelela unina ngakumbi iingxaki zokuhala.

Enye into esisithethe semveli, xa umntu obhinqileyo ebendile waza ngelishwa wasweleka umyeni ebengekabi namntwana endodeni kuse kutsha, uye akhululwe emveni kokuba elikhululile izila. Noxa kunjalo, ubani akanyetsho ukuba indlela eyathi yasetyenziswa nguMamXesibe xa wayekhulula uNonzwakazi emveni kokuba kubhubhe uMonde yeyona ilunjileyo, kodwa kwakufanelekile uNonzwakazi akhululwe, nokuba yayenziwe ngobulali loo nto. Elona siko linenkqayi, lelo lokungena umfazi.

Incwadi yethu yesine ibhalwe nguNgani ithi yona *Umkhonto kaTshiwo*. Xa lo mdlalo uqala sidibana nonkosi uTshiwo ehleli noDumenzweni noBhambatha. KwaXhosa amaxesha amaninzi inkosi ayihlali yodwa, ihlala namaphakathi. Sisithethe esidala sakwaXhosa eso. Incoko ephakathi kukaTshiwo noDumenzweni iveza ukuba akahlelaya yedwa, kwaye ukhathalelwe:

UDumenzweni: Mhlekaazi, ukhangaleka uxhalabile.

UTshiwo: Ngumvandedwa, thole lenkunzi

(Indima 1, Umboniso 1:1)



Into yokungeniswa kwentlombe ngamaXhosa asinto ingaqhelekanga leyo. Amagqirha neentlombe zizinto ezilulutho kuthi. Maxa wambi xa igqirha livela kuhlwayelela emlanjeni lidla ngokufaka intlombe emva kwemini. Into yotyholwano ngobuthi ngamaXhosa iseyingxaki esinayo leyo nanamhlanje oku. Apha kulo mdlalo kukho eso simbo sokunukwana ngabalinganiswa:

UMpondombini: Mbathalala wumbi lo maTshawe; hayi, asimbathalala!

UTshiwo: Kudala ke ndisitsho

(Indima 1, Umboniso 2:11)

Le ncoko yaba balinganiswa iyabonisa ukuba inkolo yokuthakatha isisimbo esithe tshitshilili yaye abantu bayakholelwa kuyo. Xa ilizwe lixolile aba bantu bayakholwa kukuzingela. Isithethe esisibonayo kule ncwadi seso sokuthi mhla ngogayi ibe yinkosi ethethayo. Yiyo le nto sisiva uDumezweni esithi:

Dumezweni: Khawud' uthethe nawe, Gwebityala.

Into ngoku zifike zema ngawe.

(Indima 5, Umboniso 1:83)

Kuyaphawuleka into yokuba inkosi yesizwe kwaXhosa iba nesikhahlelo sayo. Xa uDumezweni ethetha noTshiwo umbiza ngesikhahlelo sakhe. Xa umkhosi uphuma usiya emfazweni imbongi le yakomkhulu iye ibonge. Nangalo mhla ke imbongi ibongile ibonga umkhosi ukufak' ihlombe. KwaXhosa inkosi iyabekwa, ayizibeki, yaye inkosi kufuneka ibe nomhlaba wayo. Uthi uNgani:

UTshiwo: Mandivakalise ukukholiseka kwesenzo sakho nto kaKhwane.

Ngokulondoloza ugcine isizwe esilixabiso kangaka.

Namhla ke uyinkosi!

Yiba yiyo ke phezu kwaba bantu wabalondolozayo

Yamnkela nantsi intshuntshe

Hamba uyokuma apho uthanda khona

Uzinze kwezinye zeentlambo zam



Usifunqule njengoko isizwe owazikhulisela sona  
Ndiligweba njalo ityala lokuwudela umyalelo wam.

(Indima 5, Umboniso 3:88)

Kwangalo elo xesha linye njengesithethe uTshiwo wacela abalandeli bakaKhwane ukuba  
bamkhahlele, kwangoko waduma loo mkhosi usithi:

Bonke: A! Sobantu!! A! Sobantu!!

(Indima 5, Umboniso 3:89)

Isisithethe into yokuba inkosi ibe nesikhahlelo ekhahlelwa ngaso ngabantu bayo.



## ISAKHLUKO 5

### ISIPHELO

#### 5.1 INJONGO

Xa ndizama ukufezekisa oku kungentla ndiza kuhlalutya iincwadi endizikhethileyo, ezo nguMbovane ithi *Ndixoleleni* ukuze ebhalwe ngu Mtywaku ithi yona *UThembisa noMakhaya* eyesithathu ithi *Bhut' Lizo Ndixolele* kuze kulandele eyokugqibela ethi *Umkhonto kaTshiwo*.

Inqanaba elilandela eli lingentla kukuphonononga imixholo yezi ncwadi, ukuze kuthi ukuba lo msebenzi ndiwenze ngokuphumelela, xa ndizigqiba ndiphonononge izizathu ezinokuba zisuse ababhali ukuba babhale le midlalo yeqonga.

Inqanaba lam elilandelayo malunga neenjongo zam ngeli linge kukuphonononga ifuthe lesini nenkcubeko ekuzotyweni kwabalinganiswa ingakumbi abafazi. Siselapha kwezi njongo zalo msebenzi ndiza kubonisa nendlela ethe inkcubeko yabonakaliswa ngayo ngababhali besiXhosa, iyintoni yona inkcubeko le? Elokugqibela ilinge kukujonga izimbo nezithethe zesiXhosa ezithe zabonakala kule midlalo mine.

#### 5.2 UMFAZI NJENGOMLINGANISWA

##### 5.2.1 Umfazi njengomlinganiswa kuNdixoleleni

Apha kulo mdlalo ungentla abantu abangoomama iye inkcubeko yesizwe yabakhuphela ecaleni kwizinto ezithile, ezinye ziphathelele emizini yabo. Ndiphawula ukuba lo mfazi onguNojenti uyafuna buvakale ubukho bakhe kwiingxaki zomzi wakhe nokuba ezinye iingxaki zezangasebuhlanti.

UNojenti uzotywe nguMbovane wanomona yaye njengaye nawuphi umntu obhinqileyo unemigudu yokuyilwa into nokuba loo migudu iza kukhupha umphefumlo kulungile kuye. Apha kulo mdlalo umonela uThembile, ade enze amayelenqe okuba angezi uNomava azokuba ngumfazi kaThembile. Yamhlupha kakhulu uNojenti into yokuzala inkwenkwe kukaThembile noNomava. Umbhali ubazobe oomama bangamagqwirha anomona ooNojenti, Nontsipho noTeteleza. Umona wabo nokuthakatha kwabo kwaphela



kutshabalalisa uZamile yena noNojenti waba sisilima sanaphakade Ukuthakatha nomona kwaba bafazi kutshabalalisa uMdendo engenatyala.

### 5.2.2 Umfazi njengomlinganiswa ku-uThembisa noMakhaya

Kule ncwadi ithi *UThembisa noMakhaya* abafazi abalunganga, baneentliziyo ezingcolileyo. Noxa apha kweli bali singeva nto ngokuthakatha, kodwa indlela imali eninzi kaThembisie eyatyiwa ngayo nguLauretta noWallachia belungisa ngayo izindlu zabo, bakugqiba abamfuna uMakhaya bonwaba namanye amadoda kwezo zindlu yenza ukuba abafundi balo mdlalo bavelane noThembisie kunye noMakhaya. Abafazi bedolophu uninzi lwabo yinto enganamsebenzi ukuchitha indlu yomnye umfazi. Abafazi bayathanda ukusokolisana kwizinto eziphathelele kuthando emadodeni.

Apha kule ncwaci, umbhali ubazobe bacaca nakuye nawuphi umntu oyindoda ukuba umntu ongumfazi xa ubuthandana naye waza wasokoliswa ngomnye washiywa akatshatwa ebefuna, loo mtshato lowo uyawuzonda. Xa uWallachia wayethatha imali yendoda enosapho engama-R40,000-00 iyacaca ukuba loo mtshato wayewutshabalalisa.

Umbhali umzoba uThembisa njengomlinganiswa ozilibalayo izifungo zomtshato njengoko babetshate umtshato wesiLungu, ezithi *ebubini naseburmandini ndiyakunyamezela*. Ezikhumbule enjalo uThembisa izifungo zakhe zomtshato, uphethe ewuchitha loo mtshato xa izinto zingahambi ngandlela, intlolo ijike yayincindi yekhalo. Umbhali uThembisa umzobe wafana nqwa nabafazi ekuhlaleni. ULauretta noWallachia ubazobe baziintombi zasedolophini uqobo ngokuthi indoda ifunwa xa “ityeka”, ukuba “ayityeki” mayikhululeke endlwini yabo. Uninzi lwamantombazana edolophu anjalo. Loo nto ithethe ukuba umbhali ubazobe kakuhle aba bafazi basedolophini.

### 5.2.3 Umfazi njengomlinganiswa ku*Bhut’ Lizo Ndixolele*

Umntu wesifazana uthi apha ekukhuleni kwakhe athi ukuze azibone ekhuselekile abe phakathi kwezizalwane zakhe nokuba ngabazali. Kukho ixesha elinzima eli afikisa ngalo, apho amadlala athile omzimba amlawulayo ukuba azive ekhululekile xa azikhethele iqabane eliyindoda. Le yindalo kunzima ukuma phambi kwayo, kwaye kungelo xesha kanye abathi abazali abaninzi baphulukane neempembelelo zabo kubantwana besifazana.



Omnye umzali uye amnqande umntwana ukuba angaqalisi ukuba neqabane lakufika eli xesha lokufikisa kodwa abe eyiqonda ukuba akaz'ukungayenzi, kuphele.

Eyona nto ibaxolisayo abanye abazali kukuba athi nokuba uyayenza loo nto, ayenzele omnye esimilweni ebahlonipha abazali. Omnye uye angabahloniphi abazali bakhe kuphinde naloo nkwenkwe yakhe kucace ukuba asikho isiseko emva ekhaya. Eyona nto eyahlupha uLizo noNosindiso kunye noNomhle kukungabi nantlonipho kuNonzwakazi, uLizo zange waba nengxaki xa kwakufuneka uNomhle atshate ngoba yena wayemamela xa umntu ethetha. Ewe ndiyavuma baninzi abantu ababhinqileyo abafana noNonzwakazi phandl' apha, yaye endaweni yokuba bacutheke bayanda. Loo nto isibonisa ukuba umzobe ngendlela eyiyo uNonzwakazi owaxelisa inkabi yebhokhwe itsiba uthango ebuhlanti wayokutshona eMonti engahoyanga lizwi lamntu. Kwincwadi ethi "BHUT' LIZO NDIXOLELE" abantu ababezonda umtshato kaMonde yintombi awayethandana nayo enguMandisa nomhlobo wayo onguLinda. UMandisa uzotywe ngumbhali njengegqwirha kuba wadlisa ityhefu uMonde esilwa into yokuba uMonde engazange amtshate, wathi uMandisa sele ezithoba kuMonde ukuba nokuba unosapho makancede *amhoye* kodwa wala uMonde "*ukuhoya*" uMandisa. Mve xa emsongela esithi:

UMandisa: O! kulungile ke nam ndiyahamba. Sesobona kodwa ngathi namhlanje udibene nezinja ziphangela

(Indima 9, Umboniso 1:48)

Bendikhe ndathi umbhali kwincwadi ethi *uThembisa noMakhaya* uyayiveza ukuba uninzi lwabantu besifazana bayawuzonda umtshato womfazi ababebambelene naye endodeni, ngaphandle kokuba bashiywe bengawathandi ngenene loo madoda. Le nto kaMandisa ingqina oko. Obu bugqwirha bukaMandisa bubangwa yindoda ngokuthi azifumane engenayo yena indoda kuba yamkhalala leyo wayethandana nayo emveni kokuba ive ukuba uthandana noMonde.

Indlela amzobe ngayo uMamXesibe xa wayegxotha uNonzwakazi ibonisa inkohlakalo. Ewe kwakufanelekile ukuba agoduke uNonzwakazi xa wayephume ekhaya ngesihle yaye elikhululil' izila. Indlela le wemnka ngayo ibonisa inkohlakalo kumlinganiswa ongumfazi uMamXesibe.



#### **5.2.4 Umfazi njengomlinganiswa ku-uMkhonto Katshiwo**

Kweli bali lingentla bambalwa kakhulu abafazi abathe basetyenziswa ngumbhali njengabalinganiswa. Nabo bambalwa badlala indima emfutshane bathi shwaka emva koko.

Ibali eli lidlalwa ngexesha oomama yayingabantu basendlwini yokuphekela laphinda ladlalwa komkhulu apho ingcambu ngenkcubeko namasiko ibanjwe khona. Xa sidibana nabalinganiswa abangabafazi kuxa uNozizwe umfazi kaTshiwo nendodakazi yakhe enguNozenza besonga uNonkosi ekwakucingeleka ukuba unesifo sombathalala. Ubazoba uNgani aba bafazi bangabantu abakholelwayo kwinkolo yobuthi. Amadoda wona awongi azihlelele esitya amathol' endaba. Omnye umntu angathi bazotywe bangabalinganiswa abacinezelekileyo yimithelho yamadoda, kodwa andingegqibi nditsho mna kuba xa izinto zixhomisa amehlo amadoda ayabizwa nawo athsuthsuzise esonga umguli lowo.

Kwakhona umlinganiswa ongumfazi liqhajikazi lomlonji elabulawa nguDubulegeqa emveni kokuba libulaleke limombeleva limfake ihlombe ukuze axhentse. Wasuka wamnuka yena uDubulegeqa esithi uyatsiba. Abafazi ngabo ababengxanyelwa nguDubulegeqa esithi mabahlabele ingoma. Le nto yokungxanyelwa kwabafazi yayibonisa ukujongeleka phantsi kwabo kumntu oyindoda. Xa umfazi kaMagwaza onguNokhaya wayegulelwa yindoda ezinzulwini zobusuku impilo kaMagwaza isiya iba mandundu mpela kwasukwa kwathiwa uyathakatha nguTshiwo wanika umyalelo wokuba abulawe. Emveni kokuba uMagwaza efunyenwe ezibulele ezantsi kobuhlanti bomzi wakhe naye wavalelwa endlwini etyholwa ngobugqwirha. Nokuba uNokhaya wayengazange bambone ehamba ngasebuhlanti wayezakufa kuba kaloku isidumbu sendoda yakhe satyholwa ngokuthakatha. UMagwaza wabonwa ukuba ligqwirha, ngabula bona emveni kokuba ezibulele. Ke umthetho uthi kuthakathe wamnye nithakathe nonke. Eneneni yayikhona impatho mbi ebafazini kodwa isenokungacaci komnye umntu kuba ababaninzi aba balinganiswa kweli bali.

### **5.3 INDLELA ABAFAZI ABAZOTYWE NGAYO KWIDRAMA YESIXHOSA**

Kwidrama yesiXhosa endizifundileyo abafazi bazotywe bangabantu abanomona abangcolileyo nokungcola. Oku kungcola kwabo kubandakanya amayelenqe kunye nobugqwirha. Abafazi bangabantu abanolwimi.



Abanye babo banefuthe elingummangaliso ebayenini babo, umzekelo, uNojenti kuZamile. Bayazithanda izisulu siphawula xa uLauretta noWallachia besitya imali kaThembisa. Badalwe bangabantu abangafuni kushiya endodeni, nanko uWallachia eshiya indlu yakhe uyokuhlala eDuncan Village kuba esoyika ukuhlekwa wakube eshiywe nguThembisa kuMakhaya. Oku ngafuni kushiya endodeni sidibane nako xa uMandisa ecenga uMonde ukuba babuyelane emazi ukuba unomfazi. Mna ndinokucinga ukuba yindlela awayefuna ukuchitha ngayo loo mtshato kaMonde noNonzwakzai. Ekugqibeleni ubulala uMonde xa engamfuni kungcono afe. Bazotywe bangamagqwirha kwezinye iindawo zala mabali. Bangabalinganiswa abanemigudu. Abanye babo bayoyika kukhuphisana nabanye abantu kumanqanaba abazibona bekuwo ebomini. UThembisa zange afune ukutshata nenqununu, uyaphinda akafuni kutshata negqwetha, kwaye oku kubonakala ngokunjathi uyoyika akafuni kukhuphisana nesinye isifundiswa. UNojenti, noTeteleza kunye noNtsipho ngamagqwirha. Xa umntu ongumfazi eyithanda indoda uyayithanda, akakhathali nokuba injani na. UThembisa uzikhethela iqaba likatsotsi, wala amanene efundile, uNonzwakazi yena uncama iimfundo ngenxeni kaMonde owayelinxila lesifundiswa. Abafazi baboniswa ngokwale nkcazo ingentla ngababhali kwezi ncwadi.

#### **5.4 UHLALUTYO LWABALINGANISWA ABANGABAFAZI**

Uninzi lwabalinganiswa esidibana nabo kwezi drama bazotywe yangabantu abakhohlakeleyo. Abafazi kule midlalo yomine basoloko befakwa ezingxakini abazibhaqa bekuzo ngamadoda. Le mpatho yamadoda yiyo ebona ukuba sibabone bengaba balinganiswa esibabona bengabo ke. Ababhali babazobe ababi nawo amandla okulwela amalungelo abo kootata nenkohlakalo yabo baye basebenzise ubuthi ekuye maxa wambi kuphele abanye abalinganiswa bebhutha.

Nangona ezi drama zibhalelwe amaXhosa nje ngokungathi izinto ezihlupha abafazi zisekelezwe ebuhlangeni, kuyacaca xa ubani efunda neencwadi zezinye iintlanga ukuba izenzo zamadoda ebafazini ezithi zibahluphe abafazi azisekelezwanga phezu kobuhlanga. Nabanye abafazi bezinye iintlanga bayaxhatshazwa ngamadoda.

Ukungabi nalungelo lokuthetha iingxaki zomzi wakhe uNojenti, awayevinjwa ilungelo lakhe ngamadoda kuko okwamenza ukuba alwe into yokufilisha kukaThembile. Eli dabi liye lamtyhalela ebugqwirheni, bugqwirha obo baphela bumenza isilima wabulala indoda yakhe ngenxa yeengxaki ezazimza entloko zibangwa ngamadoda. UMdendo ukwabulawiswe



nguye kuba esilwela amalungelo akhe. U Mandisa kanye njengo Nojenti ulahla indoda yakhe kuba esithi uMonde xa emqhatha ndithanda wena wedwa. Ekugqibeleni iyavela into yokuba uMonde akathandi yena yedwa ukhona noNonzwakazi ekucacayo ukuba wayeyinzwakazi njengoko negama lisitsho kuba naku eshiya isifundiswakazi esine B.A. Degree yase Fort Hare eshiywa ngumntu ongaphumelelanga nematriki. Isisombululo sale ngxaki yaba kukuba uMonde ayikhabe ibhekile emveni kokuba emcengile ukuba amthande nokuba unomfazi ayinandaba loo nto, kodwa wala uMonde.

Abantu abangabafazi bayazinikezela endodeni maxa wambi, uWallachia intokazi kaMakhaya nayo yenza ubutyadidi isilwa nomtshato kaMakhaya, yaphantse yambulala uThembisa, yagulisa uMakhaya ngoba isizeka bani yimali kaThembisa eninzi eyakhe indlu kaWallachia eyiqala phantsi.

Ingxaki yokucinezeleka kwabafazi asiyongxaki yamaXhosa okanye yoMzantsi Afrika, koko yingxaki yehlabathi. Kuyacaca ukuba kwezi drama abafazi bayasetyenziswa ngamadoda ukufezekisa iminqweno yawo. Kwincwadi *uMkhonto kaTshiwo* indoda enguDubulegeqa yayibangxamela abafazi ifuna bamombelele azokuba semoyeni, kodwa oyena mntu wayezimisele emombelela wambulalisa ngoMagwaza noKhwane kunye nosana lwakhe. Loo nkosikazi yayithanda ingoma iseyintombi ngokutsho kukaMagwaza. Yayi dume ngokuba ngumlonji waloo maxesha. UMakhaya naye uwaxhaphazile amabhinqa efzekisa iimfuno zakhe noxa ekugqibeleni waphela echaneka nje. Omnye wonozala wesi simo sivala emadodeni kukujongelwa phantsi kwabafazi ngamadoda. Abanye abalinganiswa abangabafazi bazotywe yangabalinganiswa abakhohlakeleyo, abanikezeli, bafuna buvakale ubukho babo emadodeni.

Emva koku phonononga iincwadi zomdlalo ezine kolu phando, ukuba ifuthe lesini nenkcubeko kuqapheleka liyabonakala kwindlela abazotywe ngayo abalinganiswa abangabafazi nabangamadoda. Elo futhe lingqinwe ziintetho nezenzo zabo ezihlalutywe banzi kwesi sifundo.



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